

# THE ANGLICAN

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## FIVE CHURCH LEADERS VISIT THE RUSSIAN ORTHODOX

### A GROWING INTEREST SHOWN IN W.C.C. ACTIVITIES

A five member delegation of the World Council of Churches left Geneva on December 1 for a three and a half weeks' visit to Russia as guests of the Moscow Patriarchate of the Russian Orthodox Church.

Last June two representatives of the Patriarchate spent four weeks visiting the World Council's headquarters in Geneva.

This is a return visit and, as well, is the first "fully international," ecumenical group of Church leaders ever to visit the U.S.S.R.

Its members represent the Anglican, Orthodox, Reformed, Lutheran and Baptist Churches, and come from the Netherlands, U.S.A., Burma, Britain and Greece.

The delegation is headed by Dr W. A. Visser 't Hooft, W.C.C. general secretary.

The group is expected to have at least two formal meetings with Russian Orthodox Church leaders in Moscow. No advance agenda for the talks has been planned and discussion will be on topics of "common interest."

In addition the delegation will talk with leaders of the Lutheran, Baptist-Evangelical, and Armenian Churches in the U.S.S.R. during the visit.

The three and a half week itinerary, which has been arranged by the Moscow Patriarchate, started with a four-day visit in Moscow and included a four-day visit in Soviet Armenia and shorter stop-overs in Riga, Kiev and Leningrad.

#### MONASTERY VISIT

During the Moscow visit the delegation spent one day visiting the Russian Orthodox Church's monastery and theological college at Zagorsk, forty miles outside the city. On December 4, they attended a service commemorating the Feast of the Virgin at the Moscow Cathedral.

While in Leningrad they will attend a service commemorating the Feast of Alexander Nevsky, the great Russian Christian leader of the thirteenth century, and also visit the theological academy there.

In Soviet Armenia the delegation will visit the Supreme Catholicos (Primate) of the Armenian Church. In Riga, a visit with Archbishop Gustav Turs of the Latvian Lutheran Church is scheduled.

Members of the delegation, in addition to Dr Visser 't Hooft, are: the Reverend Francis House, W.C.C. associate general secretary, British, a member of the Church of England; and Dr Nick Nissiotis, assistant director of the W.C.C.'s Ecumenical Institute, Bossey, Switzerland, Greek, a member of the Greek Orthodox Church.

Others are: Dr O. Frederick Nolde, New York, director of the Commission of the Churches on International Affairs, a joint agency of the W.C.C. and the International Missionary Council, United States, a member of the United Lutheran Church in America; and U Kyaw Than, Rangoon, Burma, Baptist, administrative secretary of the East Asia Christian Conference.

Mr Alexandre de Weymarn,

#### CORRESPONDENT MURDERED

It is announced with regret that the Tokyo Correspondent of THE ANGLICAN, Dr Charles E. Perry, was beaten to death by intoxicated students of the Daito Cultural University on November 26.

Dr Perry was professor of history at S. Paul's University, Tokyo, which adjoins the Daito institution.

There was a violent wave of anti-American agitation at the time he was murdered.

a research officer in the W.C.C.'s General Secretariat, will accompany the delegation as interpreter.

The two-way exchange of visits resulted from a meeting held at Utrecht, the Netherlands, in August, 1958, at which the representatives of the Patriarchate expressed a desire to get first-hand information about the World Council's work.

In June, Archpriest Vitaly M. Borovoy, of Vilna, a lecturer in early Church history at the Leningrad Theological Academy, and Mr Victor S. Alexeev, a lay secretary in the Moscow Patriarchate's office for inter-church relations, visited the World Council.

## ARCHBISHOP DEDICATES THE NEW CHURCH AT PENSURST

FROM A CORRESPONDENT

"It is doubtful if we have any right at all to call a church a house of God, unless the worship is sincere and consistent in the daily life of the worshippers," said the Archbishop of Sydney, the Most Reverend H. R. Gough, at the dedication of S. John's, Penshurst, Diocese of Sydney, last Sunday night.

The new brick church will replace the existing old timber structure on the adjoining land. The rector is the Reverend G. G. Mottram.

"Whether a building is a house of God depends not on the structure or even on the dedication. A church is not a building but the people in it—a living congregation—you, in fact, are the church.

"A non-practising Christian should be able to come into this church and be overcome

by a sense that God is here. He will only find that if your worship is sincere.

"S. Paul tells us our bodies are to be temples of the Holy Spirit, made as we are in the image of God. There is a sanctuary in the centre of every human being. It is the intention of the Creator that the human and the divine should become one dwelling for the Holy Spirit—He in us and we in Him.

"Jesus Christ came to God's house and saw it abused. He was so horrified, so speechless at the sight of the money-changers and the cheating and the bargaining, that He had to go away that night a few miles out to Bethany in agonising prayer.

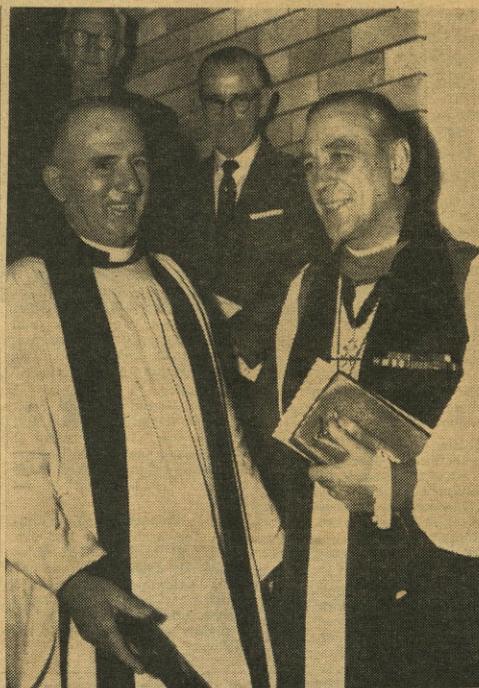
"It was not till the morning that He came back and whipped them out with those terrible words, 'My Father's house is the house of prayer but you have made it a den of thieves.'

"It is all so terrifying, but we have to learn to apply this to ourselves. He is looking at us. His Temple, where He should reign. What does He see?"

#### OUTWARD VENEER

"Outwardly there might be a thin veneer of respectability, but like veneer covering rotten wood, is this veneer also covering an ugly character underneath you and me?"

"God is not mocked. This denunciation by Christ of the abuse of God's house should stir us. Each of us must ask himself, is my body really His temple, does He reign in me, is He lord of all—or am I just a den of thieves? Am I just a temple of bad temper, of malice, of hate, or of hypocrisy? We must face it.



The Archbishop of Sydney, the Most Reverend H. R. Gough (right) with the rector, the Reverend G. G. Mottram, after the dedication of the new S. John's Church, Penshurst, last Sunday evening.

## CHURCH ARMY CENTRE

### NEW OFFICE IN SYDNEY

The Church Army in Australia has opened a Federal office in Sydney. This is situated at 7 Deane Street, Burwood, above the offices of the Sydney Department of Promotion.

The new Federal office will in future be the administrative centre of the society throughout Australia, and will replace the headquarters which have been in Newcastle since the Church Army was founded in this country 25 years ago.

The new centre will be staffed by the Federal secretary, the Reverend A. W. Batley, and staff officers, Captain R. L. Gwilt and Sister E. M. Parsons, and all correspondence will be dealt with at the Federal office.

### LINK MAINTAINED

The society has not withdrawn completely from Newcastle. Its registered office will still be in Tyrrell House, but to avoid confusion with the Federal office the title of headquarters will be discontinued.

The bookshop, under the management of Captain C. Fisk, will also continue in Tyrrell House, Newcastle.

The Church Army Training College will remain at Stockton, N.S.W., under the wardenship of the Reverend G. J. Coad and Captain H. E. Cole, secretary for Victoria, will operate from Melbourne.

These administrative changes have been made after consultation with the Primate, and the Executive Board of the Church Army hopes the presence of the Federal secretary and his staff officers in Sydney will enable the whole Church to make fuller use of the society and remove any ideas that it is a sectional organisation of the Diocese of Newcastle.

## ABBAY'S NEW DEAN

ANGLICAN NEWS SERVICE

London, December 7

Canon E. S. Abbott was installed as Dean of Westminster in the Abbey at Evensong on November 30, in succession to Dr A. C. Don, who retired in June.

Many people stood in the nave and transepts. At the service, which was attended by Princess Margaret, were Commonwealth High Commissioners, the Mayor and aldermen of Westminster, and representatives of the London and Middlesex County Councils.

When the senior canon, Archdeacon S. J. Marriott had led the dean-designate by the hand to the Dean's Stall, there was a fanfare from trumpeters of the Royal Military School of Music.

Dr Abbott, who is 53 and a bachelor, is a chaplain to the Queen and since 1940 has been Canon and Prebendary of Sanctae Crucis in Lincoln Cathedral.

The new dean in his sermon said that as it was S. Andrew's Day—a day set aside for missionary intercession—it was fitting to consider the Abbey's part in missionary work.

Normally, missionaries went from the Church into the world; here, the position was reversed.

Because the Abbey was famous, well-loved, a national possession, a focus for the Commonwealth and a symbol for thousands, the movement was from the world into the Church.

People came from the ends of the earth "to gaze, to wonder and to stare."



The W.C.C. delegation at present in Russia visiting the Moscow Patriarchate. They are (left to right): Dr O. F. Nolde, the Reverend Francis House, Dr Visser 't Hooft, U Kyaw Than, and Dr Nick Nissiotis.

## DR FISHER ON NEED FOR STRONGER BETTING LAWS

ANGLICAN NEWS SERVICE

London, December 7

"As a Christian I should desire much stronger legislation against betting and against prostitution, if any practical way could be found," said the Archbishop of Canterbury on November 19.

Addressing the Canterbury diocesan conference, he said that he thought the Government's Betting and Gaming Bill should be supported in general in the hope that it might be improved in detail before it became law.

"The Church has never declared that betting and gambling are ecclesiastical crimes," said Dr Fisher.

"General opinion in the Church of England is that they are so highly suspect that apart from the occasional and trivial they ought to be avoided and especially so in raising funds of the Church for its divine purpose.

"Betting and gaming are suspect for three reasons. One is that they so easily divert a man from judging all his affairs, and his money in particular, as part of his responsibility to God, for which he is accountable to God.

"Another is that by sharing in them a man may so easily be encouraging his neighbours and society in general to false ideals and besetting habits.

### CONTROL

"And the third is that when the whole existence of the welfare state requires of its citizens that they should have a true understanding of the relationship between money on the one hand and the earning of money on the other by services rendered and honest work done and responsibilities fulfilled, it is a great disservice to public morals to encourage the belief that money is to be distributed by luck or pure chance or some kind of favour.

"Thus betting and gambling certainly partake of sin even if the purist says they are not sinful in themselves.

"But the State has to consider how such a dangerous and popular social habit is to be controlled. As with prostitution, so with betting, the State must not judge in terms of sin—that is not its province—but simply in terms of protecting the public welfare so far as the public will allow itself to be protected.

"As a Christian I should desire much stronger legislation against betting and against prostitution if any practical way could be found. But, so far as

### HEALING SERVICE

ANGLICAN NEWS SERVICE

London, December 7

Several hundred people attended a special healing service in Leamington parish church on November 9 to hear Miss Dorothy Kerin talk about divine healing.

She was the first woman ever to have given an address from the pulpit of All Saints.

Some sixty sick persons went to the altar for the laying on of hands by Miss Kerin, which took place in the middle of the service.

The various sick people were assisted by Princess Marina Chavchavade, a relative of the Duchess of Kent, who has helped Miss Kerin in her work for more than twenty years.

The service took place with the approval of the Bishop of Coventry, who is Visitor to Miss Kerin's Home of Healing at Groombridge, Kent.

### WOMEN PREACHERS IN SWEDEN

ECUMENICAL PRESS SERVICE

Geneva, December 7

Two women Divinity graduates in Sweden have been granted the right to preach, but not to administer the Sacraments, by Bishop Helge Ljungberg, of Stockholm.

One of them, Dr Margit Sahlin, is a member of the Central Committee of the World Council of Churches.

I can judge, the Government Bill is designed to provide a better means of control than the present law provides.

"The idea of betting shops is singularly unattractive, and I think from what was said in Parliament that everyone is hoping that some method of better control may still be found.

"Even so, I think the Bill should be supported in general in the hope that it may be improved in detail before it becomes law and may be a more effective control of this particular social phenomenon. But it is essential that people should understand that if the Church to that extent supports the Bill the Church is not saying that betting and gaming are good things.

Earlier, Dr Fisher said that he was inclined to agree that adultery ought to be made a criminal offence. "Certainly the immense damage adultery does to public welfare in broken homes and to children of broken marriages does constitute a very grave social menace."

Later the archbishop was involved in a scene with Canon Frank Bennett, vicar of Maidstone and rural dean of Sutton, during a discussion on a motion — which was lost — suggesting that the conference would welcome some modification of the parson's freehold.

Several times Dr Fisher, who was presiding rose from his chair to interrupt Canon Bennett as he spoke from the rostrum microphone.

Each time the archbishop took the microphone himself and made brief comments on points in Canon Bennett's speech.

As he made his final interruption, addressing the conference while Canon Bennett stood back, the archbishop said: "For years certain people have been throwing stones in the Church Assembly at the bishops because they meet behind closed doors, with all kinds of filthy suggestions attached to them, which have done great damage to the Church. We meet behind closed doors because anybody meeting in the room can shut the door.

"Bishops' meetings have no power whatsoever. If they want a thing done they refer it either to the Church Assembly or to the Convocation. I am sorry. I will not stand for this constant suggestion from some people that bishops' meetings are a dark conclave which control the policy of the Church. They don't."

### GOVERNMENT

In another speech, at the end of the debate Dr Fisher said: "If I showed any undue excitement in answering Frank Bennett I apologise herewith. But when a person has been shot at and trampled on for many years it is not easy for him to listen in silence when a fresh attack is made upon him. Frank Bennett began by referring to a genuine form of syndical government. I entirely agree.

"Then he said he wanted to know what would happen to the residual power, and he supposed that that power would go to a bishop. That was perfectly fair and did not disturb me. But at that point he chose, if I may use the word, to attack or to denigrate the bishops, and it was at that point I sprang to my feet.

"There is a movement in the Church at the present time upon which the whole future of the Church of England depends, and that is the movement to get back to sound government.

"I do not think the clergy or the laity realise the quite ghastly

burden the bishops have been bearing the last 50 years without an instrument in their hands at all by which to govern except the parliamentary statute which they cannot make use of.

### "NO RULES"

"They are now trying to deliver themselves from this hopeless task of guiding a Church which has no rules, and the whole of canon law revision is designed to put into the hands of the bishops modern rules which they can apply and which clergy will obey, and until that exists there is no hope for the future of the Church."

He added, "I apologise if I get heated—and I do get heated. I get frightfully heated. But you see how I react when it is suggested that the bishops are holding things back. We are in the very forefront of reform."

Canon Bennett came forward when the archbishop had finished and said that he must demur Dr Fisher's use of the word "denigrate." "All right, I withdraw," replied the archbishop, adding: "He referred in a slightly suspicious way to the bishops."

## CARAVAN WILL TAKE CHURCH TO COLOURED IMMIGRANTS

ANGLICAN NEWS SERVICE

London, December 7

The Bishop of Birmingham, the Right Reverend J. L. Wilson, has decided that as most of the coloured immigrants here are not going to church the Church must go out to them.

He has appointed a new chaplain with the full-time job of fostering inter-racial relations; he will use a caravan as a mobile paragon to enable him to live in turn in the various parts of the city where the coloured minorities are concentrated.

The man chosen for this task, the Reverend Paul Burrough, was for a time during the war a fellow prisoner of the bishop in Japanese hands in Singapore.

A bachelor, he recently returned from eight years as a missionary in Korea. He began his new work a few weeks ago and has already got to know 100 'coloured' families in Birmingham.

In an interview, Mr Burrough referred to the concern in the diocese at the Church's failure with some exceptions to make and maintain contact with the 35,000 or so coloured people now living in Birmingham.

He found this most disturbing in the case of the 24,000 West Indians, the largest of the racial groups, since they were naturally devout Christians who attended church regularly in their own islands.

"They become disillusioned when they discover that for the majority of English people the Church is not a living force.

"They are shy and afraid of making themselves conspicuous, so they do not go out of their way to seek out the Church. In a way they feel that the Church has failed them," said Mr Burrough.

The parochial clergy were in no way to blame for this. Birmingham was the most under-staffed diocese in Britain, and many incumbents could do little more than cope with the flow of baptisms, weddings, and funerals.

"I am glad to say that the parochial clergy have welcomed the bishop's decision to create this new appointment, which

## "PARISH AND PEOPLE"

### PROGRESSIVE INTEREST

ANGLICAN NEWS SERVICE

London, December 7

Considerable interest was aroused by talks in Liverpool on November 20 on the Parish and People movement—now eleven years old, but still relatively unknown in this part of England.

There is great hope that at least one local Parish and People group will be formed in the Diocese of Liverpool.

More than a hundred clergy, mostly from the diocese, as well as the only deaconess, attended the Parish and People conference which was held in Liverpool parish church, with the Bishop of Warrington in the chair.

The Reverend Kenneth Packard outlined the aims and history of the movement, the Reverend David Paton spoke on "The Bible in the Church," and Canon Hare on the Doctrine of the Holy Spirit and its recovery in the Church.

From the many questions raised after each talk it was clear that the listeners realised the great contribution the movement could make in uniting men of different traditions, and also the help it could give to the clergy who were starting work in vast new housing estates.

Many clergy, it was said, with parochial experience going back over many years were thankful to have the help of such a movement in revising their ideas and methods.

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## LAYMEN IN MISSION AT CANTERBURY

### 2,931 PEOPLE ATTEND DURING WEEK OF SERVICES

FROM A CORRESPONDENT

Melbourne, December 7

The Reverend John Hazlewood conducted a parish mission at S. Paul's, Canterbury, from November 22 to 30.

He was assisted by the Reverend A. J. Schreuder, the Reverend E. Wood; and Messrs J. Lawley, J. Murray, P. Newell, G. Stephens, all laymen who are students at Trinity College, Melbourne.

The missionary and the team were commissioned by the Right Reverend J. D. McKie.

Each night at the mission service, the Secretary of the A.B.M. in Victoria, the Reverend E. Wood, led the prayers of the people and read the lesson.

Fifteen minutes of community hymn singing preceded each mission service, the singing being conducted by Mr Philip Newell, with Mr James Murray playing the organ.

The attendances at the evening services through the mission were 2,931 people. The missionary gave two addresses each night, the first being on the subject as listed:

Sunday, "What is Man?"; Monday, "The Ideal Man"; Tuesday, "The Making of the Ideal"; Wednesday, "Snag"; Thursday, "The Contemporary Gospel"; Friday, "All in the Same Boat"; Saturday, "Forever"; Sunday, "Into the Way of Peace."

The second addresses were based on sections of the parable of the Prodigal Son.

Each morning at 6:30 there was a celebration of the Holy Communion and, over the week, there were 1,197 Acts of Communion. The numbers were always above 50 at any service.

**YOUTH TAKES PART**  
During the week there was a tea for the Y.A.F. and Junior Church, a buffet dinner for the men and a women's rally. During the day, the mission team visited homes in the parish.

The evening services were all very well attended despite very warm and sultry conditions throughout the whole time of the mission.

After these services the congregation retired to the Parish Hall, where a cup of tea was served, and questions placed in the question box in the porch of the church, were answered by the missionary.

The mission concluded with two magnificent services. On Sunday, November 29, the church was packed; at this service the people who wished, went to the altar rails where they received an individual blessing from the missionary and were handed a "memorial" card, with a picture of the altar of the church on one side, and the

### ORDINATION IN PERTH

FROM OUR OWN CORRESPONDENT  
Perth, December 7

The Archbishop of Perth, the Most Reverend R. W. H. Moline, proposes to ordain, on S. Thomas' Day this year, the following persons:

To the priesthood, Frank Dennis Martin Bazely (Wollaston College), Cecil Mervyn Hodgson (Wollaston), Ronald Harry Langshaw (Wollaston), Robert Milton Long (Morpeth), Hugh McGinness (Morpeth), Kingsley Gordon Sinclair (Wollaston).

To the diaconate, Peter John Copeland (Wollaston), Douglas Graff Newman (Wollaston), Ronald Albert Pearce (Ridley and Wollaston), Kevin Edward Hall (Crafers).

The archbishop will conduct the retreat for the ordinands and Bishop Freeth will preach the ordination sermon. The archbishop requests the prayers of the Church for these men, especially on the Ember Days in Advent.

date of the mission on the other. During the evening services later in the week, resolution cards were handed out to the congregation and these were signed by the missionary for those who made a resolution to better their Christian life.

The Eucharist on S. Andrew's Day at 6.30 a.m. was part-choral, the congregation singing the Nicene Creed magnificently—they had learnt it during the hymn singing prior to the mission services during the week.

This was a most fitting climax to the mission and a supreme act of thanksgiving for the working of Almighty God throughout the entire mission.

## HEADMASTER TALKS ABOUT BOYS TO THEIR PARENTS

FROM OUR OWN CORRESPONDENT

Perth, November 30

"There was no idea of regimentation in insisting that school uniform be worn wherever possible. It was part of training for loyalty, discipline and obedience," said Mr Peter Moyes, Headmaster of Christ Church Grammar School, Perth, defending the wearing of school uniforms, here last week.

Mr Moyes was addressing four hundred parents at the school where they had gathered for discussion and questioning.

Children were not born with an innate appreciation of good conduct, Mr Moyes said. They had to acquire it through learning.

It was training which produced self-control, orderliness, obedience, a capacity for co-operation, thoughtfulness for the needs of others and eliminated self-centredness.

All this was an essential part of education, but to achieve anything of value, the parent and school should work together.

Relaxation was necessary to keep a boy physically fit, mentally alert, and in a happy frame of mind. In doing homework, boys could work thirty to forty minutes at a stretch, then want

a short break. It was best for a boy to do his worst subjects first, and also to vary the subjects he was learning.

"You can't expect the degree of concentration to be constant," said Mr Moyes, "it goes up and down. The good student may relax for a moment or two or even get up to do something for a moment but he is back to work immediately. And he starts work as soon as he sits down at his table or desk.

### A CONTRAST

"You can pick out the poor student. He fiddles continuously. He spends minutes putting things in order, so he says. He gets up every few minutes for a drink, or for this or that; he fiddles with his new pencil or pen, and daydreams.

"The main remedy for poor concentration lies in developing

a willingness to learn and a determination to succeed."

Mr Moyes had some strong comment to make on parties and suggested that it might be a good idea if there was a code for parents as well as a code for teenagers.

The host parent should invite every guest to a party in the home. Parents should be at home during a party. No alcohol should be provided.

Lights should never be switched off. The party should end at a fixed time and no later than midnight. Parents should know where their children are, and at what time they will be home.

One mother at the meeting asked the headmaster what were his views on a boy driving to school in his own car. Mr Moyes replied that it would be entirely unschool-like.

If there were a couple of boys driving to school in their own cars, there would soon be a dozen boys pestering their parents to buy them cars which they could not afford to do.



Four hundred members of the Church of England Boys' Society marching from the Adelaide Oval to S. Peter's Cathedral for the annual C.E.B.S. service. The members of the colour party leading the march are: Gordon Wallace, Ian Barlow and Peter Birks.

### SANCTUARY AT B.S.L. SETTLEMENT

FROM A CORRESPONDENT

Melbourne, December 7

From a nine-foot brick altar, in a sanctuary excavated from a hillside and beneath a 30-foot cross, the Superior of the Brotherhood of S. Laurence, the Reverend G. K. Tucker, performed an impressive ceremony on November 28.

The Brotherhood's settlement at Lara for elderly people was dedicated "to the honour of S. Laurence" and the sanctuary of S. Luke was set aside as "a visible witness of God's Presence to all who pass by, and a place of refreshment to all who enter."

The dedication Eucharist was sung by the Venerable G. T. Sambell with the Reverend Robert Buttress, the Vicar of Lara, as deacon and the Reverend Howard Hollis, Chaplain of the Geelong Grammar School, as sub-deacon.

The Venerable Archdeacon M. W. Britten preached, and the singing was led by the choir of the Grammar School.

The sanctuary, which can accommodate about 500 people, is in full view of the main road close by, and the cross can be seen for many miles. It is already a place of dignity.

When the trees and shrubs, which are to be planted on the excavated soil, come to fruition, this sanctuary promises to be as beautiful as it is unique.

### HEADMISTRESS APPOINTED

#### MISS F. E. HEATH FOR NEWCASTLE

FROM OUR OWN CORRESPONDENT  
Newcastle, December 7

Miss Florence Evelyn Heath has been appointed to the position of Headmistress of the Church of England Grammar School for Girls, Newcastle, in the place of Miss M. D. Roberts, whose resignation was announced recently.

Miss Heath was educated at Brighton College, Manly, and S. Margaret's Church of England Grammar School, Brisbane.

She is a graduate of Sydney University, having taken her Bachelor of Arts degree with honours in English, and is at present Senior English Mistress at Sydney Church of England Grammar School for Girls, Redlands.

Miss Heath has had wide experience in her profession. During 1956 she had a year's leave of absence from Redlands and went abroad, travelling in England and on the Continent and served on the staff at Beckenham Girls' Grammar School, a large academic secondary school for girls in Kent.

Whilst on the staff of Toorak College, Frankston, Victoria, Miss Heath gained a diploma in Education and registration as a teacher in Victoria.

Miss Heath will assume her new position early in the new year.

#### MISS L. GRIMES RESIGNS

FROM OUR OWN CORRESPONDENT  
Brisbane, December 7

Miss Louise Grimes has submitted her resignation as organist and director of the choir of S. John's Cathedral, Brisbane, to take effect on January 31, 1960.

The Cathedral Chapter has accepted her resignation with great regret.

Miss Grimes became director of the cathedral choir in 1946 when the late Mr George Sampson was the organist. On the retirement of Mr Sampson in 1947, Miss Grimes became the organist and director of the choir, and has held these appointments ever since.

Miss Grimes holds the degrees of Bachelor of Arts of the University of Queensland, and Bachelor of Music of the University of Adelaide. She is a lecturer in music at the Teachers' College at Victoria Park, Brisbane.

After carrying out her duties at the cathedral with distinction for twelve years, she is resigning so that she can devote more time to her other musical interests and to enable her to make a trip abroad, most likely in 1961.

## "FAMILY UNIT" IS FORWARD STEP IN CHILDREN'S WORK

FROM A CORRESPONDENT

Melbourne, December 7

Last Saturday marked an important milestone in the child welfare work conducted by S. John's Homes at Canterbury, Victoria.

The occasion was the opening of the first "family unit" for girls and boys, the cottage being dedicated by the Bishop of Geelong, the Right Reverend J. D. McKie, and officially opened by Mr A. G. Rylah, M.L.A.

The chairman of the board of management, Mr Ewen Bland, in welcoming the officiating guests and more than 200 friends and supporters, expressed pleasure and pride that this first family unit was now in full operation.

This is the first of eight to be built within the next three years, the second and third of which will be commenced early in 1960.

In thanking those present, Mr Bland emphasised that his board of management was fully aware of its responsibility to conduct the homes on sound economic lines, and that in actual fact its operating costs per child were considerably below those

of most other similar organisations.

Some salient points in S. John's welfare work were:

Although these are undoubtedly times of high prosperity, there are more broken homes to-day than ever before! Our work is to provide and care for the children—the innocent victims of divorce, neglect, desertion, or parental rejection.

### NEW METHODS

Under the old "institutional" system, boys came to one "home" while their sisters were sent elsewhere (often interstate). This meant that a family already broken by one misfortune suffered still further heart-break when the children were also separated from each other.

Under our "family unit" system, sisters and brothers, together with other boys and girls, will be brought up together in the care of "cottage parents" in an atmosphere as

closely as possible resembling that of a private home.

We need to build eight such family units, each to accommodate 10 or 12 children together with their cottage parents.

This cottage being opened in Balwyn Road, Canterbury, is our first, and funds are in hand already to erect two more. These will be commenced early in 1960 on land being purchased in new housing areas.

One unit will be a hostel for our girls on reaching school leaving age. It will be a home (similar to our S. Martin's Hostel for youths) wherein these youngsters of most impressionable age will be given guidance, care and security until such time as they can capably and with confidence stand alone.

This is not a recurring appeal, but an appeal for capital funds. Already £37,000 has been subscribed; £63,000 is still required.

# THE ANGLICAN

FRIDAY DECEMBER 11 1959

## AN EXAMPLE FOR ANGLICANS

The Prime Minister of England, THE RIGHT HONOURABLE HAROLD MACMILLAN, is reported to have decided to urge the participation of China in any "summit" conference between the great Powers on either side of the Iron Curtain.

For nearly two years now, since his first proposal of a "summit" conference, MR MACMILLAN has had the support—modest enough, in all conscience; but unreserved—of these columns in his general conduct of British foreign policy. He has done more than any other statesman of world rank as a catalyst of the forces of peace; and he has done it without the slightest breath of the taint of unreality which will ever attach to the name of CHAMBERLAIN. Without his visit to Russia and other European countries the personal meeting between MR EISENHOWER and MR KHRUSHCHEV might never have come about. The same common sense which has guided him for two years past now apparently makes it clear in his mind that the real key to peace—or catastrophe—in the long run lies less in Moscow than in Peking.

Pekin, to us of the West, is a tougher problem by far than Moscow. With the latter, whatever our apparent differences, we share some part of a common cultural heritage. Whether they like it or not, the Russians are in part heirs to the same Hellenic legacy as ourselves. Russian and Western forms and cultural traditions overlap in a large degree, like Orthodox and Western Christendom. MR MACMILLAN is a good Anglican, and thoroughly representative of the Anglican frame of mind, in his recognition of this.

He is equally Anglican in his approach to the Chinese, the largest ethnic group of mankind, and in his honest, if tacit, acceptance of the facts about China to-day and the responsibility of the West for those facts. Without appearing to take a narrowly sectarian approach, let this be said: it is for others on both sides of the Anglican tradition to deplore the reunification of China, to hanker for a return to the dreadful days when so many from the West trampled underfoot the pacific culture of an ancient civilisation until the inevitable reaction came about. The point now is that the inevitable—because the West made it so—has happened. It can be ignored only at the peril of all mankind.

It seems to us that a peculiar duty falls upon Australian Anglicans, in the condition of the world to-day, to follow the catalytic rôle of MR MACMILLAN. The duty is ours for two reasons: because as Anglicans we have a better standing in China than most, and because as Australians we are geographically well placed to carry it out.

## Crown to a Great Career?

Speculation about the identity of the successor to THE CHIEF JUSTICE of New South Wales is not confined to that State because it is widely believed that the late Premier, THE HONOURABLE J. J. CAHILL, had decided to offer the post to the Leader of the Federal Labour Party, THE RIGHT HONOURABLE H. V. EVATT. Such an appointment would give the widest satisfaction to Anglicans generally—and not merely because the majority of them would appear to differ politically from DR EVATT! Although DR EVATT has never lacked any part of that courage and tenacity which are essential attributes in a parliamentarian, a great many Anglicans would hold him deficient in other, meaner qualities which are as useful in political life as they are a hindrance on the Bench. In short, those of his fellow Anglicans who know him best would hold that his massive talents have never shewn to the best advantage in politics, and will hope that he will now be able to employ them where they will be of the greatest advantage: on the Bench.

It is often complained that Governments find it difficult to persuade the best man available to accept high judicial office. This is not surprising when one considers that the Bar, like all other trades and professions, has seen since the war so great a decrease in "margins" for skilled work. The newly admitted young barrister or solicitor to-day has an easier time by far than he would have had thirty years ago. The most modest capacity ensures a good income these days; but leading juniors and silks have not done relatively nearly as well. What is beyond question is that the "margins" of Her Majesty's Judges have suffered great cuts during the past three decades, and that in the long run this will surely bring disastrous results to the community as men with family and social obligations shew themselves increasingly less willing—or even able—to make financial sacrifices by accepting judgeships. It would be a modest step indeed merely to double the emoluments of occupants of the Supreme and High Court Benches at this moment.



"Everything which touches the life of the nation is the concern of the Christian."  
—The Archbishop of Canterbury

## The Travellers For World Peace

President Eisenhower in his grand tour of 11 countries and Mr Menzies in his more modest and leisurely tour of two are rounding off a year that has been notable for high-level visiting.

The British Prime Minister, Mr Macmillan, began it early in the year with his visit to Russia. Since then the American vice-president, Mr Nixon, the Russian leader, Mr Khrushchev, and Mr Eisenhower on an earlier European visit have kept moving the new movement of goodwill, highlighted by a willingness to study at first hand the way of life of others.

These visits and the candid exchanges of view which have accompanied them may do much to set 1959 down in history as the year that led back decisively to better international relations after 15 years of "cold war."

The summit conference which is expected to take place next April will show whether current hopes have been pitched too high. All Christians will surely pray that they have not been.

The passing year has been historic for travel in another sense—for the progress in probing space and for the Russians' great achievement in sending a rocket to the moon.

But, in spite of this great and wonderful scientific advancement, space travel is far less important to the world than travel by the leaders of the nations in the cause of real peace.

## Family's Wonderful Church Record

What a wonderful family record in the Church of England ministry has been brought under general notice by the announcement of the appointment of Archdeacon Gordon Begbie, of Wollongong, to be registrar of the Sydney diocese when Bishop Hilliard retires next May on completing 20 years in that office.

Like Bishop Hilliard, Archdeacon Begbie will be registrar in conjunction with other important duties—in the latter's case archdeacon of an enlarged archdeaconry of about 80 parishes called Wollongong with Camden.

But it is Archdeacon Begbie's family record, rather than his new duties, which attracts my attention at this moment. His late father was an archdeacon, and all four sons are also in the ministry.

Gordon, 51 and the eldest, will be coming to live in Sydney on relinquishing his work as Rector of Wollongong. I don't know where he will live in Sydney. But I do know where he should live—on the North Shore line, for along it live his three other clergymen-brothers (at Roseville, Chatswood and

## CLERGY NEWS

**FOWLER**, The Reverend A. D. A., Rector of Aberdeen, Diocese of Newcastle, has been accepted by the Australian Board of Missions for service in the Diocese of New Guinea.

**KEAY**, The Reverend F. A., Chaplain of Grimwade House, Melbourne Church of England Grammar School, to be Vicar of St. Mark's, East Brighton, Diocese of Melbourne. He will be inducted on December 18.

**WIGHT**, The Reverend J. G., formerly Assistant Curate at St. Andrew's, Brighton, Diocese of Melbourne, commenced duties on November 24 as Assistant Priest of Christ Church, Geelong, in the same diocese.

**LETTIS**, The Reverend C. J., Curate at St. Philip's, Church Hill, Diocese of Sydney, to be Rector of St. John's, Hartley with Mount Victoria, in the same diocese, as from December 30.

Wahroonga if I have been correctly advised).

Of the Begbie brothers' five sisters, one was a missionary in Africa, three others married clergymen, and the fifth married a leading layman.

Just to avoid any confusion these four Begbie parsons are the only ones of the name listed in Crockford's. So they are "special" to Sydney diocese—and Sydney diocese might well be proud of the great contribution this family has made to the active work and witness of the Church.

## At Last A Ban On Koala Bear Exports

The Federal Government's decision to ban completely the export of koalas, platypuses and lyre birds is warmly to be applauded.

Not long ago in this column I criticised the flying of koalas to the United States, where some had died previously. They were sent from one zoo to another, but I assume that will no longer be permitted with Koalas.

Certainly Australian fauna, other than koalas, platypuses and lyre-birds may still be sent abroad for zoological or scientific purposes but on the understanding that no commercial trading will be involved.

It will be an advance at least that Australian publicity abroad

## RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)

**SUNDAY, DECEMBER 13:**  
RADIO SERVICE: 9.30 a.m. A.E.T., 10 a.m. W.A.T.

\*Dunroon Military College Graduation Service from St. Paul's Church, Canberra. Preacher: The Most Reverend Frank Woods, Sydney.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

\*"He Who is to come—Some thoughts on Advent 2." "The Christian view of History." The Reverend William Dalton, S.J.

PRELUDE: 7.15 p.m. A.E.T., W.A.T.  
S. Mary's Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

The Reverend Alexander Jones.  
THE EPICURE: 10.45 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Third Sunday in Advent—Broadcast from the B.B.C.

**MONDAY, DECEMBER 14:**  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

\*The Reverend Edwin White.  
DECEMBER 14—DECEMBER 19:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. S.A.T., 8.45 a.m. W.A.T.

\*The Right Reverend Ian Shevill.  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

December 14: Miss Joyce Trickett.  
December 15: The Reverend Gordon Powell.

December 16: School Service, Christmas Carols.  
December 17: The Reverend E. P. Costello, S.J.

December 18: The Very Reverend W. P. Biddley.  
December 19: The Reverend Rex Mathias.

**WEDNESDAY, DECEMBER 16:**  
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.  
"Great Church Musicians—Handel." Mr Norman Chinner.

**THURSDAY, DECEMBER 17:**  
EVENSONG: 4.30 p.m. A.E.T.  
"St. Peter's Cathedral, Adelaide." DECEMBER 14—DECEMBER 19:

EVENING MEDITATION: 11.15 p.m. A.E.T. 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend John Northey, M.S.C. TELEVISION:  
**SUNDAY, DECEMBER 13:**  
ARN 2, SYDNEY:

\*5.15 p.m. "Young Sunday"—"Jesus, the Servant." The Reverend Keith Sanders.

10.10 p.m. "Are you ready for Christmas?" The Reverend Loyal Dixon.

ABV 2, MELBOURNE:  
\*5.15 p.m. "Young Sunday"—"Jesus, the Judge." The Reverend Gordon Brown.

10 p.m. "The Message of Advent." The Reverend William Dalton, S.J.  
**ABO 2, BRISBANE:**  
5.45 p.m. "Young Sunday"—"The Friends of Jesus—Matthew." The Reverend Brian Roberts.

10 p.m. "Faith and Finance"—An exchange of ideas between the Reverend Rex Mathias and Mr John Moores.

will no longer be identified with such performers as boxing kangaroos.

But I trust the restrictions just announced will be further tightened as public opinion expresses itself more forcefully so that our animals will not even be sent abroad to live in zoos. I wish they didn't have to live in zoos in our own country either.

Zoos to me are sad places. I hope we may abolish them soon. Wild life sanctuaries, in which native animals in danger of extinction can be protected and not just put on show for curious human gaze, are much more creditable to our civilisation.

## Rubbish And Bottles Disfigure Beaches

What makes Australians so untidy on beaches and in parks? Even so early in the summer the litter to be seen on Sydney beaches on Mondays is disgraceful.

Not just papers and bottles are strewn round. People even leave sandwiches and fruit to be caught up by the tide, thus converting clean, sandy beaches into sickening rubbish dumps.

Clifton Gardens, one of the most delightful beauty spots on Sydney Harbour, suffers badly from the disgracefully untidy habits of week-end picnickers. And I have no doubt other harbourside and surf beaches are similarly maltreated each fine week-end.

Britain tightened its litter laws a year or two ago. In any case, there is more civic pride there, I believe. It is hard to imagine any other country being as tolerant as we are in this matter.

The worst feature of all is the smashing of beer bottles in parks and on beaches. Even those which are not broken are tossed aside with no regard for tidiness or safety. Quite a few were floating in the shark-netted swimming pool at Clifton Gardens last Monday.

A suggestion was made in the New South Wales Parliament the other day that the Government should try to persuade the breweries to put up their beer in cans instead of in bottles. But I rather fear that many drinkers would be just as careless in discarding cans.

What about forbidding people from drinking on beaches or in public parks anyway? Then we might both solve the bottle problem and end a good deal of unseemly behaviour attributable directly to alcohol.

—THE MAN IN THE STREET

## SERVICE FOR LATE RECTOR

The Reverend F. H. B. Dillon died at Wentworth Falls, N.S.W., on December 2 and a private funeral service was conducted at the Northern Suburbs Crematorium on December 4 by the Reverend Gordon King, Rector of Katoomba.

The Right Reverend R. C. Kerle was present. The only other people present were members of the family and close friends.

There will be a thanksgiving service for the life and work of Mr Dillon at St. Clement's, Mosman, on Wednesday, December 16 at 8 p.m. The Right Reverend R. C. Kerle will be the preacher.

The singing will be led by the choirs of St. Paul's, Chatswood, and St. Clement's, Mosman—the last two churches in Sydney where Mr Dillon served.

## ONE MINUTE SERMON

### NO SYMBOLS NEEDED

REVELATION XXI:9-end

The seer now cheers his readers with a nearer, more detailed and moving view of the Holy City. And it is the same angel which invited him to behold the felicity of the Holy City, which earlier asked him to witness the doom of the harlot city! The one picture is set in intentional contrast to the other.

Some readers will remember how, to confirm him in righteousness, Dante is led not only through the prison house of the damned but also through the abodes of the blessed. This latter vision is always the greater power for righteousness. Come! I will show thee the bride, the Lamb's wife. The Bride City is seen from a Mountain, the Harlot city in a wilderness.

The Church as St. John sees it possesses the Divine Presence, and is transfigured by it. Her light (concentrated and radiating) is her witness to Christ; her teaching, her sacraments, her whole corporate life—the light of tens of thousands of saintly lives.

The security of the city is provided for by a wall—St. Bede says "the strength of Faith and Hope and Love." And twelve gates make entrance a universal possibility and the Angels are then to make admission easy.

The foundations symbolise strength and permanence and the names of the Apostles may give the historic origin. How much indeed are the Christian Creeds based on historic events, upon God in action, and not just on abstract ideas.

In the Bible measurement is an essential feature of description and here is a city—a perfect cube—the length, breadth and height are equal. Is it fanciful to see here a symbol of the love of God in its length, breadth and height as St. Paul pictures it (Ephesians 3:18.19)?

Life in God is perfect in its symmetry and harmony. God's outreach is to every individual, it links all men in fellowship, and all are completed by fellowship with God. The symbols used to describe the city are symbols of spiritual realities.

The walls had jasper built in to them so that they sparkled with radiance; the city itself, the buildings and towers in every street are of pure gold like pure glass, while the foundations are vast gems like those that were found (in smaller form) on the High Priest's breastplate.

No temple! The Divine Presence Himself makes the Sanctuary and no symbolic building is needed. Nor does it need any created light as the Son, the Sun of Righteousness, is there. The city has a world-wide influence, nations not yet Christian or Christian chiefly in name reap the benefit of Christian thought and standards of life.

On the other hand, Christianity derives benefit from contact with the world. In this ideal world might be unknown as God's Presence never fades. The gates of New Jerusalem stand ever open and all that is best in human life will be consecrated to Christ's service. But the open gates exclude pollution of falsehood. Only those enter whose names are in the Book of Life. (cf. Dan. 12:1, Rev. 3:5, 20:15.)

## CHURCH CALENDAR

December 13: The Third Sunday in Advent; S. Lucy, Virgin and Martyr.

December 16: Ember Day.

December 18: Ember Day.

December 19: Ember Day.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

## TRAINING FOR THE MINISTRY

### OTHER VIEWS

TO THE EDITOR OF THE ANGLICAN

Sir,—I agree with those who say that the minimum standard for Ordination ought to be raised. Other professions are raising their standards, and apparently we are not.

The Assistant Bishop of Tasmania has pointed out that there ought to be room for "inspired cads" in the Sacred Ministry. If most of the Holy Apostles came under that category, I venture to suggest that their association with Our Blessed Lord turned these cads into gentlemen.

Theological colleges, and priests who have the training of curates entrusted to them, need to remember this. I must say this at the risk of being indelicate. We talk about the need for clergymen to be gentlemen only behind closed doors just because we still accept the Victorian-Edwardian theory that "it takes three generations to make a gentleman," and that if you happen to have a few "cads" in your college or on your parish staff, nothing can be done about it. So we shrug our shoulders and do nothing. Perhaps we say, "But he's a jolly good chap in so many other ways; his great devotion to Our Lord, the way he conducts services, and his ability to get on well with a certain group of men and lads, all make up for the fact that he drinks his bath water, washes in it too infrequently (if he happens to be an Englishman in Australia) and embarrasses people when he goes into a drawing-room."

The plain fact is that a man can become a gentleman, unless he is a fool, in much less than "three generations" (or was it two?), and his wife can become a lady even more quickly. But they need kindly, affectionate and definite help. There are some facts of life he ought to have learnt before he leaves his theological college—not to say "Pleased to meet you" when he is introduced to someone, not to hold his table-knife like a pencil, and so on. During the War I served under a C.O. who would not have an officer in his Mess if he did such things. When I protested that the C.O. was being unduly hard in war-time, he pointed out that a man who is expected to lead others should have enough judgement to make intelligent observations. And such observation ought to teach a man whose duty and privilege it is to mix with all sorts and conditions of people the difference between bad manners and good, if only because the latter set people at their ease and help them to be happy.

The acquiring of this kind of "polish" will make a young clergyman more confident and more efficient. He will probably save money on tobacco, because excessive smoking is often an unconscious attempt to cover up one's lack of social graces. On the other hand, the man who wears the best of old school ties with Oxford or Cambridge thrown in often needs a different kind of polish before he can easily mix with those outside his "class," for the man who told us about "cads" also said that many battles of the Lord have been lost on the playing fields of Eton.

We may have to develop two grades of clergymen; "gentlemen," or thereabouts, who have "a little Latin and less Greek," plus Th.L., and those who have

learnt neither their manners nor their lessons, but who are holy and humble men of heart. These latter would have to accept the fact that their spheres of operation would be limited, and that they might even have to content to be "Perpetual Curates" for most of their lives. But this would be a bad state of affairs, and one hopes that suggested reforms will make them unnecessary.

Yours, etc.,  
CECIL KALGOORLE.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Bishop of Rockhampton (December 4) has surely put his finger on the first problem that must be faced by those responsible for theological training, namely, that you cannot train a draught-horse to win the Melbourne Cup.

Some time ago I had the opportunity of observing, over a period of two years, two young men who believed themselves to have a vocation for the Ministry. One of these, whom I shall call Tom, had had an unfortunate upbringing which had left him with a marked sense of inferiority that manifested itself in the usual sort of aggressive and compensatory behaviour. It was obvious to everyone who knew him that Tom's secret dreams in connection with his vocation centred largely around himself as a figure of glamour and importance, the ever-present topic of suburban conversation, and on Sundays an imposing spectacle, dressed in those so eye-flattering robes and trappings which the Church has somehow come to conceive as necessary to prove inward holiness.

The other young man, named Dick, was remarkable even at the age of nineteen for his sense of pastoral care for others, especially in spiritual matters. He was a source of sympathy and wise advice to a large group of young people who had made him their friend and confidant. He, too, felt a vocation for the Ministry, and studied for the Matriculation in his spare time. He worked very hard, but failed three times.

Tom has just completed his Th.L. at a certain large theological college, and has been ordained to the cure of souls, himself unscathed. Dick is still in his job at a bank, having proved himself unsuited to the ministry. St. Peter would doubtless have suffered the same disqualification.

The question of general social adjustment and balance of personality is surely more vital in the ministry than in most other professions, yet I suspect that, at least in the college which Tom attended, anything in the nature of psychological study is distrusted as being in the category of "philosophy and vain deceit." There it is believed that men, and would-be ministers, must be assessed theologically and scripturally. (Incidentally, this in practice usually means the application of first-century psychological terms to twentieth-century men, and so is not only not theology, but very poor psychology.)

Are efficiency and common-sense so totally divorced from spirituality that the Church cannot, in this matter at least, make use of the knowledge of human nature which the world's learning freely offers it?

Yours faithfully,  
BARBARA THIERING,  
Epping,  
N.S.W.

## BROTHERHOOD OF S. BARNABAS

TO THE EDITOR OF THE ANGLICAN

Sir,—Just two years ago I was on my way to join the Brotherhood of S. Barnabas. I was still on board ship with another priest, trying to understand why our fellow passengers—at least the Australians among them—gave "horror-stricken gasps at the mention of Cloncurry and North-West Queensland, when we told them our destination.

It did not take us long to find out why. We realised how little the average Australian really

knows about the vast inlands, and of the work of the Church there, for it was a pleasant surprise to arrive and find out how little truth there was in our fellow passengers' ideas.

It is true, however, that things in the vast inlands could be better, especially in the ministry of the Church. The Brotherhood of S. Barnabas has done a truly wonderful work over the last fifty years. Many districts have become parishes—the latest of these being Mt Isa—but there is still a vast area that can only be ministered, at present, by an itinerant ministry.

There is still much missionary work to be done, in the sense of teaching the faith from the very foundation, and a great deal to be done in nurturing the faith of those to whom the idea of the Church is still a strange thing.

But two or three men dotted about in districts of many thousands of square miles need help from others who are prepared to offer themselves for five years. The first Apostles laid the foundations and later apostles build on that work. There should never be a lack of men prepared to continue where much has already been done.

May I ask, through your columns, if there are any young priests who would be prepared to leave their present work and offer themselves to join us? Any one who is interested should write to me at Ravenshoe.

In order to dedicate ourselves and to free ourselves to work as brothers, we promise:—

(1) Not to get engaged or married during our period of service.

(2) To keep the rules and regulations and to be obedient to Warden and Chapter (under the oversight of the bishop).

(3) To receive only £50 per annum (although there are a few other allowances; and keep, clothing, etc., are provided).

The Headmaster of All Souls', Charters Towers, recently wrote to you. He would be pleased to hear from any young teachers who might wish to join as lay-brothers under the same conditions.

This is a challenge to the whole Church. Will those who are eligible to join us please give it their serious consideration? And will all others please pray that God will bless this appeal?

Yours faithfully,  
LESLIE J. BUFFEE,  
Warden,  
Brotherhood of S. Barnabas,  
Box 73,  
Ravenshoe, Q.

## PARISH AND PARSON

TO THE EDITOR OF THE ANGLICAN

Sir,—With reference to the Reverend Edwin Badger's suggested classification of clergy and parishes, (e.g. a C class man going to a C class parish) I would like to know on what grounds he envisages the classification of parishes?

Surely any priest with a sense of dedication can find a valuable field of service in any place where the need is great? The very lowest classified parish may possibly need the services of a highly classified priest to get them out of the doldrums.

When we announced our decision to come to our present parish, we were amazed at the number of people, clergy and laymen, who exclaimed, "Goodness! Why on earth do you want to go to THAT dump!" As no senior man had been here for years, presumably, under the "classification" scheme, only junior men could ever be appointed!

That, in an industrial town which has mushroomed from a quiet dairying district since the past war. After nearly five years, we have no regrets at "opportunities missed." Clergy with a true vocation will only be content to serve where the need is greatest.

Yours sincerely,  
DOROTHY PILKINGTON,  
The Vicarage,  
Moe,  
Victoria.

# I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

### What is the meaning of Revelation 13: 18?

The verse referred to is "Here is wisdom: Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, three score and six."

The understanding of any scriptural passage depends upon viewing it in its immediate context. In this thirteenth chapter, S. John sees the State no longer as an ally of law and justice. The Rome that S. Paul knew was a minister for good. The State now was a very active adversary of the Church. A duel to the death was in process. In no other part of the New Testament is there such antipathy and hostility to the State.

One of the reasons for this is the State's insistence on the worship of the Caesar. Domitian, for example, demanded that he must be worshipped. Every citizen once a year had

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

to go to the temple of Caesar, burn a pinch of incense and say "Caesar is Lord."

This, of course, the Christian could not, and would not, do. There was only one Lord. It was Jesus Christ. None other could receive the allegiance Christ received. None other was worthy.

S. John looks at this beast and sees in it a figure of all wickedness. It was satanically inspired. So fierce was its ungodliness that the only bulwark of righteousness—the Church—must be exterminated.

Having described figuratively the insensate cruelty and lust of this incarnation of all evil, John then says its number is 666. Why this symbolism?

### PENSIONERS ARE NOT PAUPERS

TO THE EDITOR OF THE ANGLICAN

Sir,—While I entirely agree with the correspondent quoted by "The Man in the Street" (December 4) as to the strange fact that despite the high increase in its income from investments, the Sydney Clergy Provident Fund makes no increase in its superannuation grants to its members, I would however, like to protest against his statement that those of us who have been forced to apply for the Government age pension are thereby made paupers.

It may be interesting to record for the benefit of any who hesitate to make such an application for reasons of self-respect my own experience and that of my wife. When being examined quite courteously by an official of the Department concerned as to the details of our application, I happened to say how sensitive we felt about it, especially as I had helped several aged parishioners who had sought a like benefit.

The official turned to me at once and said quite sharply, "I hope that you have no false pride about this business. You are not asking for charity, but for what the community says is your right, as one who in your lifetime has helped to build up the strength of the nation, and are therefore entitled to share in its prosperity."

Then, looking again at my application form, he added very kindly, "I should say from the record of your long ministry, you and your wife have done the community much good service."

So it was that we came away from the interview in much better heart than when we approached it, and have now no compunction about being "pensioners". (We could, however, do with a little more reward from the Church if the authorities of the C.P.F. saw fit to grant it!)

Yours sincerely,  
"OTIUM CUM DIGNITATE,"  
Melbourne.

### TROUBLE IN CEYLON

TO THE EDITOR OF THE ANGLICAN

Sir,—Some months ago I wrote about the difficulties facing the Christian Church in Ceylon, following an article on the subject in the London "Spectator." How timely the warning was has been emphasised by the recent tragic happening in this island.

A new assessment of the situation there has been made by another outstanding weekly, the "Observer," and some comments from this will reveal

that the difficulties referred to are, if anything, greater today.

"Some of the reforms demanded by the Buddhist priesthood may well be thought legitimate. Why, after all, should a mainly Buddhist island have a Christian Sunday and have for its capital a city with many Christian churches but not a single Buddhist temple? But other items on the Buddhist revival programme seem to threaten a medieval persecution of the Christians, and especially of the Roman Catholics. In what other terms can one explain the planned expulsion of nursing nuns from hospitals overcrowded with patients and grievously understaffed . . .

"But nothing causes more disquiet among true democrats in Ceylon than the Buddhist demand that Christian schools should be taken over by the Government. These schools have always been amongst the best in the island, have by no means excluded non-Christians, and have produced many of Ceylon's most talented people."

Yours, etc.,  
A.C.H.L.  
Cheltenham,  
Victoria.

### CHURCH SHOULD PROTEST

TO THE EDITOR OF THE ANGLICAN

Sir,—I share the Reverend G. Shaw's idea that a vigorous protest should be made by the Church (November 11) regarding the Australian Government's attitude to the racial question in South Africa.

May I suggest however, that the protest should be accompanied by a cheque—however small—to aid the funds that have been sent by the U.K. to pay for the legal defence of those people who are being held whilst the farcical "trial" drags on.

Perhaps an insufficient number of your readers realise that during the proceedings they have been deprived of the means of making a livelihood and their dependents are suffering terribly.

I will gladly add my mite if others will do likewise.  
Yours faithfully,  
H. F. M. SUMPTER  
North Avalon,  
N.S.W.

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These Christians were living in days of bitter persecution. The writer has the solution of this number but he does not want to state it in so many words. He hopes that some of his readers will be acute enough to discover the trend of his thought and unravel the identification.

The letters of the Hebrew and Greek alphabets had numerical value. It was quite common in these times to calculate the numerical value of a person's name. For example, Jesus by this method would have the value of 888.

Since 7 to the Jews was the number of perfection, our Lord would be beyond perfection. The number 666 would fall beneath perfection and since 6 is the number of a man, this beast would be trebly imperfect and yet trebly powerful!

Who, then, does John have in mind? We just do not know. Let us have a look at one most accepted suggestion. Many scholars consider these numbers stand for Nero Caesar; the sum of the numerical values of the Hebrew letters would be 666.

But Nero is dead; yet the wickedness he manifested is so great that it is immortal. People thought, therefore, that he must rise again. When he does so, he will be the embodiment of all wickedness. All the vices and all the lustful pride of previous Emperors would be concentrated in him.

### THE CIPHER

These numbers 666 have been the happy hunting ground for those who are prophetically inclined. Many and varied have been the guesses. One recent scholar writes, "We can no longer at the present day give a single interpretation as the sole, possible and absolutely certain."

Is much lost if the cipher is insoluble? The pen-painter is adequate without setting a name to this character. Nero would be to him but as a Lamb. Let us leave it at that.

### Is it right to tell a white lie?

A white lie is usually considered to be a respectable moral deflection. Most Australians think nothing of it; it is not even a debatable question.

White lies are sometimes used to cover one's tracks, to "get over" an embarrassing and awkward situation where one is culpable. Evasion which clouds the truth because of one's laziness, or unwillingness to tell the truth, cannot but be wrong.

More often than not, however, a white lie is told to save hurting a person's feelings. It may be because one's opinion is asked, and the bleak truth would wound another. If one is in possession of confidential material and information, it may be impossible to tell the whole truth. To tell the truth in cases of sickness may do irremedial harm.

White lies which shield others from the truth are not only understandable, but also wise.

Socrates said that an honest man who finds another's possession will restore it to him; but not if it is a knife which he is going to use to murder someone.

Likewise information which may be misused must be withheld, for not everyone has a right to the truth.

What seems most in agreement with common sense must sometimes be our decision: for there may arise conflicts of duty in which the choice of a white lie is the lesser evil.

In this whole matter, the dominant principle must surely be that of love. There is no room for a white lie except within the discipline of love. All other untruths open the door to injury, for ordered society depends upon people speaking the truth. That is our moral obligation.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is a young clergyman from the Diocese of Armidale, who left on November 29 for two years' study in London.

He is the Reverend John Rymer, who has been chaplain at the University of New England and chaplain at the New England Girls' School, Armidale.

Mr Rymer is somewhat concerned about the Church's lack of response to intellectual difficulties so often met in the universities.

He intends to work for his doctorate at the University of London on a thesis which will discuss some of the frontier problems in contemporary thought between philosophy, theology and science.

Mr Rymer feels that the Church does not do enough to put across its wonderful Gospel so that people will realise that the existence of God is the most important fact in their lives.

As well as study, Mr Rymer will be much occupied in London.

### BISHOP CHAVASSE TO RESIGN

ANGLICAN NEWS SERVICE

London, December 7

The Bishop of Rochester, Dr C. M. Chavasse, said at the Rochester diocesan conference in London on November 26 that he had asked the Queen to receive his resignation, to take effect at the end of September, 1960.

He said that two operations for the removal of gall stones during the past 10 years had still left him liable to bouts of obstructive jaundice which could be "quite frustrating."

His doctors had warned him that he could no longer account himself a reliable occupant of the see, and it was not fair on the clergy never to feel sure that he would not have to cancel an engagement.

Dr Chavasse, who is 75, has been Bishop of Rochester since 1940.

### THE KING'S SCHOOL SCHOLARSHIPS

The King's School, Parramatta, announces the following scholarship awards.

Violet Macanish Scholarships: I. Finch (Parramatta East Primary School), C. H. E. Hart (Finley Primary School).

Other Scholarships and Bursaries: J. G. Blomfield (Yarrowitch Primary School), D. C. Dawkins (The King's School), T. M. Gibson (Enfield Opportunity School), R. D. Jolly (Eastwood Primary School).

## BOOK REVIEW

### FAITH FOR WOMEN ON THE HOME LEVEL

HEAVEN ON THE DOORSTEP. Charlotte Edwards. The World's Work. Pp. 157. 13s. 3d.

THIS book could truly be called, "The Housewives' Manual of Faith," but, because it is so much more down to earth and "homely," its original title fits it perfectly.

Being a very warm, readable narrative of faith maturing to fulfilment from the smallest beginnings, it is especially written for women within the boundaries of home and family.

The author's own statement, "Because we are women—even because we are housewives—we can get closer to God than most men can," is a most sage remark.

In our ordinary humdrum round of duties, most of us feel dissatisfied with our lot at some time or other. Mrs Edwards, being one of us, in her inimitable, friendly style of writing, conveys to her readers the jewels of reward that can be found in the most mundane tasks.

She remarks, following a description of the irksome chore of house-cleaning:

"I think, 'Who, in the history of the world, could ever have been great, could ever have meditated, or dreamed, or refined his spirit, sitting in filth, in confusion?'"

"And I know that the dinner-time, the evening hours, the night of sleeping between clean white sheets, will bring a certain peace and strength, an ability to face another day with sense restored, to the people in our house."

"I know then, too, that making order out of chaos and sweetness out of dirt is one of God's jobs. And that I am sharing it."

Her advice to women to re-evaluate themselves is sound philosophy. We are not "just housewives" as many of us

claim. I particularly like the idea of women in the home exercising a homely sort of sacrament all the time. This she likens to a laying on of hands.

With Mrs Edwards, the reader will readily recognise similar incidents and reactions throughout her own life.

The way she has used these common events in the conscious build up of her Faith, is a lesson which thoughtful women will greatly value.

All who read this true story, cannot but feel enriched with a greater understanding of what faith can mean on the home level.

—D.G.P.

### WOMEN'S GIFT TO CATHEDRAL

ANGLICAN NEWS SERVICE

Wellington, N.Z., Dec. 7

An unusual and distinctive gift is being made to the new S. John's Cathedral, Napier, by the S. John Council of Good Neighbours, a woman's organisation of about 90 members within the parish.

Following the example of churches in England, the council is donating a set of embroidered kneelers and cushions for the chancel.

No effort is being spared to make the gift a work of art. The designs—symbols of animals mentioned in the New Testament—have been done by Mr J. Sampson Lloyd of London.

Mr Lloyd has designed church embroidery for many of the great English cathedrals and churches, including the famous Air Force church, S. Clement Danes.

don helping the vicar of a north London parish.

He graduated M.A. from the University of Queensland in 1952, as well as serving in the Diocese of Armidale. Mr Rymer has worked in Brisbane and Rockhampton.

His father is the Vicar of Tenterfield, the Reverend W. V. Rymer.

With him to London go his wife and his two young daughters.

### A UNIVERSITY SERMON CALLS FOR ACTION ON COMMUNITY BREAK-UP

ANGLICAN NEWS SERVICE

London, December 7

The gap between the Church and the masses well was examined in the university sermon given at 29 by the Reverend Eric James.

Mr James was formerly chaplain of Trinity College, Cambridge, and is now vicar of S. George's, Camberwell, and warden of Trinity College Mission there.

He asked how the Advent Gospel could be preached to the industrial masses. They gathered into their churches in working class parishes not much more than the lower-middle class top surface of them, and probably much less.

As often as not, that conservative survival group became, with its decadent *cultus*, the enemy of the Church of the future in that area.

Preaching with sermons was almost finished in such areas. The Advent must be preached in deeds; it must be lived if it was to come alive for men.

It would be a great service to the Church, maybe even to man, if Christian intellectuals were to take as their Advent penance the re-thinking of the subject of responsibility.

#### HOUSING

In Camberwell, he said, people were being robbed of responsibility no less by massive social forces than by those that were more personal.

He believed that we could expect little response to the preaching of the Gospel where that responsibility was so grievously diminished; and nothing but the restoration of true community could fully restore that lost responsibility.

Discussing the break-up of community which industrialism had caused, he said: "Housing policy is intimately involved. My parish, like many another in London, is being rehoused in 10-storey council-flats.

"The authorities are contend-

ing with the most impossible situation. No one whom I marry has a chance of getting his own place through the housing list for at least 4½ years; and then, as like as not, they will be rehoused away from the place of their origin in flats without gardens, without the possibility of doing much to the inside of the flat, for the council has done it all for you.

"The flats themselves are almost completely devoid of any sense of community. This is the architects' and planners' responsibility.

"But the break-up of the community, at the root of this mass irresponsibility, must lead us also radically to question as Chris-

tians our English educational system which so segregates the social groups one from another from the earliest ages."

But it seemed often not to dawn on the consciousness of those who had been through the public schools that although there was no colour bar in the enlightened areas of this country, "to all intents and purposes schooling is as effective a form of social apartheid as can be found anywhere.

"Without doubt it causes a lasting separation of the classes, and a lasting inferiority on the part of the intellectually and socially underprivileged, a lasting breakdown of communication between the classes."

### TWO NEW CHURCHES FOR THE BUNBURY DIOCESE

FROM OUR OWN CORRESPONDENT

Bunbury, December 7

Two new churches have just been completed in this diocese: S. Mary's, Kojonup; and S. Peter's, Kondinin.

At Kojonup the building is of modern style built of grey granite walls and tile roof.

It stands on the great highway linking Albany to Perth and its massive appearance, large bell-tower and its loftiness arrest the attention of the many people who pass that way.

The altar is free-standing and built of stone.

It was consecrated by the bishop of the diocese on November 21, in the presence of a congregation of more than 350 people and of seven priests from nearby parishes.

The church cost £14,500, most of which has already been paid. The rector is the Venerable E. E. Taylor, Archdeacon of

the Great Southern.

The new church at Kondinin is of pastel shade brick and tile roof and it replaces a wooden building which has sufficed for some 20 years.

Its distinctive features are the rounded east wall built of stone, the zigzagging north and south walls with windows so placed as to give adequate but not undue light, and the large porch to be used for Sunday school purposes.

The building cost £8,000 and was consecrated on November 28. The rector of the parish is the Reverend H. Lawson.

For both these buildings Mr Marshall Clifton of Perth was the architect.

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## DOES YOUR TEACHING MEET THEIR NEEDS?

By CLYDE M. NARRAMORE

Consultant Psychologist to the Los Angeles County Superintendent of Schools, U.S.A.

(Continued)

• (6) Walk ahead of them spiritually, by their side socially.

There is no quicker way to kill loving efforts than to impress students with a superior manner.

Sunday school teachers should be ahead of their students in time spent in Bible study, prayer, meditation and fellowship with God.

But your role as a teacher is that of the gentle shepherd.

Children, as well as adults, can sense the true depth (or shallowness) of your fellowship with God.

Regardless of your talk, they will soon suspect an inconsistent walk.

### STANDARDS

• (7) Be firm, but fair. One way to show your love and concern for people is to help them establish boundaries—to set up standards of conduct.

Everyone appreciates knowing what he can do and can't do. This is the only way to guarantee each person impartial liberty.

A Sunday school teacher shows little love for students if they are allowed to do as they please.

Your students will love and respect you more if you protect the rights of each one in the class.

• (8) Love the "difficult" ones the most.

Every teacher has them—students who are "unlovely."

In the adult class, for example, Mr. Brown is always making "smart" remarks. Mr. Lane feels as though he must "challenge" everything that is said.

In the senior high school class, Gloria chews incessantly on her gum. Bill stares out of the window, while Gertrude giggles. And so it goes on, an almost endless procession of "problem" people who make their way each week into the Sunday school. The secret is not to take this behaviour personally.

Try to remember that misbehaviour is seldom "aimed" at teachers.

It is almost always an indication of inferiority and various doubts and fears.

Then, too, the problem may be spiritual—being unsaved or out of fellowship with the Lord. The teacher's wonderful resource, of course, is the Lord. Ask Him to give you love for the unlovely. And He will do just that.

The same dirty Jimmy in your class to-day may decide to go to seminary to-morrow. In a few years he may set foot on

the mission field, where he'll have to love the unlovely, too.

It will be much easier for him if he can recall a Sunday school teacher who loved him in spite of his own lack of charm.

• (9) Learn the joy of being thoughtful.

Actions do speak louder than words.

Every Sunday School Teacher can reap a great harvest through thoughtfulness.

Get to know your students and then keep close tab on them. Learn birth dates, graduation days, anniversaries. Know about sickness, joy, sorrow, important events.

Attractive note paper and card assortments can be purchased at reasonable cost. Always have these on hand and use them regularly.

Make phone and personal calls.

Send small gifts and tokens of recognition.

Opportunities are only as limited as your time and your strength. It's challenging to guarantee no one was more thoughtful than our Lord—and no one was a better teacher.

• (10) Pray for each student.

The best part of loving is that you don't have to do it alone.

"The effectual fervent prayer of a righteous man availeth much," we read in James 5:16. God will generously fill you with His love.

Talk to the Lord about your problems and difficult situations. Hold each student up before the Lord in prayer throughout the week.

It is much easier to love a person after praying for him.

### BELONGING

These "do's" are based upon an understanding of people, empowered by the Holy Spirit.

Use these principles and your students will know that you love them. They will respond as little Johnnie did in Mr. Moody's Sunday School.

Love and affection will help them feel accepted. They will feel they "belong."

Your students will want to be in Sunday School because it is pleasant, not because it is a duty.

To belong is another basic need that ties in closely with love. To-day the world is bulging with people who feel they do not belong. Joiners? Yes, joining nearly everything, yet feeling that they really do not belong.

If this need remains unmet in Sunday School, serious spiritual consequences can result.

(To be continued)

## PUZZLE CORNER

With acknowledgements to the British and Foreign Bible Society.

### HUNT THE WORDS

We can find sixty-seven words of two or more letters hidden in the one very important word—**COLPORTEUR**. If you can find more, please write to tell us what they are.

### COOKERY LESSON

Take from the cupboard one of the second noun to be found in 2 Samuel 17, verse 28. Put in 8 oz. of that which is described as "fine" in the 15th verse of the 6th Chapter of Leviticus, plus a pinch of what was added to speech in Colossians 4:6, and 4 oz. of what the Israelites took in their hands—see Deuteronomy 1:25.

Then refer to 7th Chapter of Isaiah, verse 22—"For X and Y shall everyone eat", and add 3 oz. of X and 2 tablespoonful of Y, beating in two of the forsaken things in Isaiah 10, verse 14, and adding just sufficient of the liquid mentioned in 1 Corinthians 3, verse 2, to make the whole ready for baking. What should it be when taken from the oven after about an hour? (Answers next week).

# The Youth Page

TALKS WITH TEENAGERS

## MARY'S JOYFUL SONG

"When the Sun is up," said an old saint of God, "the birds begin to sing," and the Gospel accounts of the Coming of Christ are an illustration of this.

The appearance of the Sun of Righteousness was heralded by the songs of men and angels, not least of which is Mary's joyful song, Magnificat.

You can read it in your Prayer Book, where it is part of the service of Evening Prayer, or you can turn it up in Luke 1:46-55. The first impression it brings us is one of joy.

"For sheer, overflowing gladness," declares the Reverend J. M. E. Ross, "there is scarcely any hymn, ancient or modern, to compare with it."

"My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour . . ."

Not only is it Mary's song, it is one of the great hymns of the Church; once sung as a morning hymn of praise, as indeed, it still is in the Eastern Church, it is full of gladness because of the goodness and faithfulness of God.

### ROMANCE

It is a song full of thoughts that are prominent in the Old Testament.

In many ways it recalls Hannah's song at the birth of Samuel (1 Samuel 2:1-10), but Mary's song reveals a deeper spiritual insight and a closer intimacy with God.

One writer sees romance in the two great facts with which we are confronted at the very beginning of Magnificat—the facts of God and the Soul.

"God possessing the soul, and the soul rejoicing in God and His salvation—these things seen and understood are rich in a romance beside which all poets' dreams and travellers' tales pale their ineffectual fires," says J. M. E. Ross.

Mary is filled with wonder, not only at the thought of the Incarnation (Luke 1:31, 32, 35), but that she, an unknown village girl, a person of no importance, should be chosen by God to be the one through whom He would do "great things" for the world, so that all generations should call (her) blessed.

Truly, God's ways were not men's ways.

"Not with pomp and circumstance, not with thunder and the sound of a trumpet, but in the lowliness of a little Child" God chose to draw near to the souls of men, and Mary rejoiced that she could be His willing handmaiden, the mother of the Messiah.

And so she pours out her heart to God in fervent prayer for all that He has done to her.

### REJOICING

But she found cause for rejoicing not only in what God has done for her, but also in what He will do for the world.

It was a hard and cruel age in which she lived—oppression and injustice were to be found on every hand, sorrow and suffering were everywhere, but with the eyes of faith Mary sees God bringing salvation from all these things through the Son Whom she was to bear.

"Great is the strength of His Arm!

He scattereth the proud with their own device, He dethrones Princes. He exalts the Lowly.

The Hungry He loads with gifts, and the Rich He sends empty away.

He has stretched out His Hand to His servant Israel, Not forgetful of mercy, As He promised to our forefathers, Abraham and his race for ever."

Despite the high honour that has come to her all unexpected and unasked, Mary's deep humil-

ity, her concern for the poor and oppressed, her utter unselfishness, lead her to rejoice in the holiness and mercy of God as she thinks of the Son Who was to help and bless and uplift.

Her song is the song of the humble—those patient, faithful souls of all lands and of all ages, who have neither power nor wealth, but who worship God with lowly devotion, and give themselves utterly to do His will.

Someone has said, "Mary is the greatest of all earth's mothers—because she thought so little of herself, and so much of God and the Son!"

### REVOLUTIONARY

But there is more to her song than just this!

Mary's song is the most revolutionary song ever sung!

It proclaims to the world that there is "another standard of judgement, another test of values, another Kingdom and power and glory than those that prevailed among men."

As we read it through we see how the Magnificat sings of three revolutions God sets in motion in the lives of men.

The first is a moral revolution. "He hath scattered the proud in the imagination of their heart," Mary declared.

Pride is the first of the seven deadly sins, and the Bible warns us again and again, through precept and example, of its insidious evil.

But pride goes when once a man comes face to face with Jesus Christ. In His presence, " . . . My richest gain I count but loss,

And pour contempt on all my pride."

When a man sees himself in the light of Christ's love, it is the death of pride and the beginning of a new life; the moral revolution has begun in him.

### DYNAMITE

Then there is a social revolution.

"He hath put down the mighty from their seat; and hath exalted the humble and meek."

Where could anyone find a more revolutionary statement than that?—and it is God's doing!

It has been pointed out that "Christianity puts an end to the world's labels and prestige." Christ died for all men, and all are equal in His sight; in Him all social grades and ranks are gone—"we are all one in Christ Jesus."

Finally, there is an economic revolution.

"He hath filled the hungry with good things; and the rich He hath sent empty away!"

As Jesus Himself said later on, it is those who "hunger and thirst after righteousness" who will enjoy God's blessings; and here Mary proclaims God's reversal of the accepted order of things—the poor will not always be hungry, the rich will not always prosper.

Dr. Barclay is right when he says, "There is loveliness in Magnificat, but in that loveliness there is dynamite."

In Mary's song there is a foreshadowing of the revolution which takes place in anyone who, like her, humbly accepts the will of God.

## CHRISTMAS DECORATIONS

Simple yet attractive decorations for the Sunday School Christmas celebrations can be made by the children, who will get lots of fun in doing this themselves.

The materials needed are easily obtained—some light-weight cardboard, scissors, paste, coloured paper, a packet of glitter and some thread or string, and, possibly a few beads.

• Stars can be cut from heavy paper or thin cardboard, covered with brightly coloured paper, edged with a line of glue and some glitter sprinkled over them.

• Shepherds, sheep, camels—perhaps even angels—can be made the same way, and a thread or string attached so that they can be hung up.

• Snowballs can be made from white paper covered with cotton wool, and sprinkled with



glitter, or you could get a supply of cotton-wool balls from the chemist, and thread them on a piece of white silk for festooning or hanging.

• Christmas bells can be made by cutting the cups from the papier mâché boxes in which eggs come from the grocers. They can be covered with coloured paper, or painted bright colours, decorated with glitter, and have a bright bead attached inside to make a tongue—they can look most effective if a little care is taken with them.

You don't need to spend a lot of money on Christmas decorations, and, best of all, the children love making them.

## THE CLOCK OF GOD

The clock of God ticks surely on From dawn to night, from night to dawn.

It ceases not as ages go, And never varies, fast or slow It keeps time while the worlds endure

For Him Whose purposes are sure, Whose careful plans will come to flower, Full and complete, when strikes the hour.

The clock of God has told the day Of nations that have passed away, And tolls the judgement now as then

On evil deeds and evil men. It points the moment of release, Of fear and hope, of strife and peace;

And promises with steady pace The coming Kingdom of His grace.

—Clarence Edwin Flynn.

## ANGER AND WORRY

Anger and worry do not stimulate to any good end.

Anger and worry not only dwarf and depress, but sometimes kill.

Anger and worry are no more necessary than other passions civilised man has learned to control, and it is only needful to realise that they are unnecessary in order to make it impossible to feel, much less to show them.

—Horace Fletcher.

## SONS OF GOD

O ETERNAL GOD, Father Almighty, Who, as at this time, didst give Thine only Son to be born of a woman and to be made the Son of man, that we might be made the sons of God, grant to us to be indeed Thy children; and be Thou now and ever our Father, through the same Jesus Christ our Lord. Amen.

(The Reverend H. Stobart)

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# BEHOLD A GREAT PRIEST

BY THE REVEREND N. E. G. CRUTTWELL

JUST before the turn of the century, and only a few years after the arrival of the pioneers of the Anglican Church in Papua, Albert MacLaren and Copland King, a son was born to a village chief on the Cape Vogel Peninsula.

The Chief of Iasi-Iasi was unusual in having ideas far in advance of his time. Although he had never seen a missionary or heard of God, he believed that *sapama* (meaning "sky" or "heaven") ruled over everything and watched all that we did. For this reason we must not act unworthily and must uphold the laws of the tribe. According to his lights he upheld a strong moral code and brought up his son to do the same.

The little boy often wondered about *sapama* and who could be up there watching us. One day a short, bearded, white-skinned man came to the village. It was Samuel Tomlinson from Mukawa, one of the first Anglican missionaries.

All the village turned out to listen to *Tama* (as he was called—meaning "Father").

But the Chief's son was not allowed to see him, and was shut into the house by his father, who did not wish the future chief to be contaminated by new ideas. However, the little boy was inquisitive and very determined and, by pressing his head against the sag-stem walls, he was able to hear the missionary's words.

He says, when recounting this incident, "When I heard the words of *Tama* my heart was like a fire burning within me, and I wanted to tear down the wall and rush out to him." For here was the answer to all his questions about *sapama*, and Him, who made and rules the world. This was the future priest called from childhood.

Many of the boys went to the Mission School at Mukawa, but the Chief's son, Paisawa, was not allowed to go. Once he ran away and presented himself at the mission station, but he was soon dragged back by his father. It was not for many years, when Paisawa was in his teens, that the Chief relented, and the boy went to school for three years. He was, however, very intelligent and had a great appetite for *Gi* (Religious instruction) and, before he left school was baptised Amos, and confirmed by the bishop.

## FIRST CHURCH

As soon as he returned to the village he organised prayers and decided that what they needed was a church. He persuaded his father to provide the site, and the people to build it out of bush materials. And so the first Church of Saint Andrew, Iasi-Iasi, was built and later dedicated by the bishop, and Amos Paisawa was licensed as Village Evangelist. He remained in this office for at least fourteen years.

At one period of his life he went off with a number of other young men to work on a coconut plantation near Samarai. There he organised daily prayers for the plantation workers and taught them the Christian faith. At first the planter objected to him "wasting his time," but when Amos gently pointed out that the services were always out of working hours, and when he realised the extraordinary influence for good Amos was having on his labour boys, he encouraged him.

Later on the planter became very ill, and chose Amos to

This is an account of the life of the Reverend Amos Paisawa who died at Dogura, New Guinea, on October 27. He was an outstanding priest both in his personal holiness and in the enormous influence he has had on the Church in South-east Papua. His grandson, Columba, is at the Camberwell Grammar School, Melbourne.

be his personal "boy," as he admired him so much. Amos was so untiringly good to him on his sick-bed that he afterwards said of him to Father James Benson: "That boy, Amos, may have a black skin, but he's the whitest man I ever knew."

After they had acquired a whaleboat, the young men returned to Iasi-Iasi. Father Amos relates how once they were out on a very rough sea off Cape Vogel when the boat began to sink, and all his companions were terrified. He called them all to prayer. He says that immediately the wind dropped and the sea became calm. Whether or not the miracle of Galilee was repeated I do not know.



The Reverend Amos Paisawa

but it was nothing remarkable to Father Amos, who had a complete and simple faith.

As time went on Amos, Evangelist and Chief (after his father died), made such an outstanding impression that Bishop Henry Newton decided to call him in to Dogura, the head station, for extra training, and to test his vocation for ordination. For three years he studied under Father A. P. Jennings and asked if he might return to his people. The bishop asked him to stay on for another year, at the end of which he was convinced that Amos was called by God to be a priest.

Amos, with typical humility, protested that he was not an educated man. But the bishop knew he was highly intelligent and endowed with that spiritual wisdom which is far more valuable than book learning. So he persuaded Amos to remain, and in August, 1937, he was ordained deacon in Dogura Cathedral, by the present Bishop of New Guinea.

He was sent to serve under Father Frere Lane at Menapi, across Goodenough Bay from Dogura, and only fifteen miles from Iasi-Iasi. There he has served God faithfully until a year ago, first as deacon and then as priest. He was recalled to Dogura for a year's preparation and ordained priest on St. Thomas' Day, 1940. From then on he has always been known as Father Amos, or simply *Tama* (like Samuel Tomlinson, his spiritual father).

In 1947 I came to Menapi and inherited Father Amos as my assistant priest. It was a very great privilege to have such a fine helper with such an intimate knowledge of his people and such a deep influence upon them. Although he lived at Menapi, he still exercised his chieftainship over Cape Vogel, through a constant stream of consultants.

## A SAINT

Later he appointed his second son Onesimus as regent with himself as the power behind the throne.

Father Amos had been my assistant in a far deeper sense than the word usually implies. He has taught me all I know of the Papuan way of life, its customs and sorcery practices, as well as the Wedauian language.

It was through the last that I came to know him so intimately, and count him as my dearest friend and the finest priest I have known. He has been of great spiritual help to me. I have never known him to do or say an unworthy thing, and I believe him to be a saint.

For a Papuan he had an amazing appreciation of beauty. He would really marvel at a beautiful flower, or listen raptly to classical music, or exclaim with wonder at a Giotto reproduction. When I first played to him the Beethoven Violin Concerto, his cigarette went out and he remained silent till the end, when he slowly shook his head and said, "I ai gaga, I ai gaga!" (It is beautiful!)

But in spite of his gentleness he had a stern side. This was provoked by an irreverence or unkindness to others, but it was against sorcery that he was quite implacable.

In Dogura Cathedral in 1951 he rose up in front of the Jubilee Conference of delegates from all over the diocese, and spoke of sorcery as "The great sickness of the Papuan Church." He called on all Christians to fight it in the name of God. He said, "I wish to name the chief sorcerer of the Cape Vogel area. His name is Parata." There was an awed silence as he mentioned the name which had been the terror of the district since he was a small boy.

## SORcery

As soon as he returned to Menapi, he took the war into the enemy's camp. He arranged to go to Parata's village with a team of evangelists and Christian leaders and to have a great meeting. The night before he went he dreamt that a fierce lion stood roaring in his path. He had only a Bible in his hand, which he raised in front of the beast. Immediately the lion disappeared.

He looked on this as an omen. The next day he set forth with only his son Fabian and one other teacher. The rest of the party discovered they had pressing engagements elsewhere. Father Amos' courage was all the greater because he firmly believed in the sorcerer's ability to cause death. But, as he said, "This is God's work, and if it is His will for me to die, I shall die, but if not, He will deliver me." So he went

to Parata armed only with his Bible and his faith.

The dream came true, though it took several years of unremitting effort on the part of Father Amos to convince Parata of his wickedness, and to wean him from his profitable profession of sorcery and murder. At last the wizened old sorcerer made the great decision, and a meeting was called with representatives from far and wide.

There, in the middle of the village, and in front of the bishop, several clergy and a crowd of people, he confessed his murders, renounced his sorcery, and burnt all the pathetic but deadly paraphernalia of his trade.

Two years later, after more teaching and exhortation, Parata was baptised with the name Mark by Father Amos himself in the creek that runs past his village. It was here that the almost miraculous triple clap of thunder was heard out of a clear sky.

The first sounded as the water of baptism was poured over his head, the second as he was signed with the cross, and the third as his candle was lit. Father Amos himself told me of the incident, which was witnessed by hundreds of people.

In the last few years sorcery has lost its hold in the Cape Vogel Peninsula. Mark Parata was the king-pin and after his conversion many lesser sorcerers followed his example, and now only a few discredited remnants try to carry it on. Father Amos attributes it all to the Holy Spirit. He was fond of saying, "I cannot stop sorcery but God can."

## PRAYER

The secret of his life was prayer. He always spent three long periods on his knees in church each day as well as his offices and daily mass. He lived continually in the Presence.

About two years ago Father Amos was taken violently ill and rushed to Dogura Hospital. He was too ill to be operated on, and it seemed he must die. But the bishop administered Holy Unction while the whole of Dogura was in the cathedral praying for him. He miraculously recovered and was in excellent health for two years.

Recently the bishop transferred him to Tarakwaruru, a new station being developed near Iasi-Iasi. He was the obvious choice to rally the people together, and has been untiring in organising the building, both material and spiritual.

And then, alas, a month ago his old trouble struck again. This time there was no miracle and, on the Vigil of Saint Simon and Saint Jude, he was called to Higher Service. But the lasting miracle is the making of a saint from a heathen chief's son, and the victory over Satan won through this humble Papuan. Of his life it can truly be said: *I ai gaga*. (It is beautiful.)

## DEACONESSES FOR LIFE

ANGLICAN NEWS SERVICE

Toronto, November 30

Girls who are made deaconesses in the Anglican Church of Canada in the future will not have to give up this vocation if they marry.

The House of Bishops has decided to recognise this order of ministry as a lifelong one. Their decision was made known at General Synod during a report on Women's Work in the Church.

## DIFFERENCES IN SCOTLAND

ANGLICAN NEWS SERVICE

Edinburgh, November 30.

The invitation by the Church of Scotland to take an official part in the celebration of the quarter-centenary of the Reformation in Scotland, an occasion which is to be commemorated on a large scale next year, has been declined by the Episcopal Church in Scotland "after long discussion and searching of heart."

In a statement last week in Edinburgh the Primus of the Episcopal Church, the Bishop of Argyll and the Isles, said they had decided against participation because "we cannot do so in the form in which the celebration has been planned."

Unfortunately, the statement went on, this decision had aroused keen feeling on the Presbyterian side, as was inevitable and foreseen.

Two things could be said at this stage. First, a petition with many names representing a remarkable variety of theological outlook, including those with something of a special right to speak, had been received, and so the Episcopal Synod could not hope to carry the bulk of the Church with them if the invitation was accepted.

"Secondly, our approach to the Reformation is so different that participation would have involved an unreality that would have been uncomfortable."

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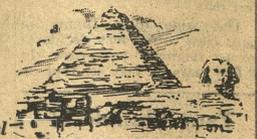
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GREAT ANGLICAN DIVINES . . . 12

# BERNARD GILPIN: THE APOSTLE OF THE NORTH

BY THE REVEREND EDWARD HUNT

WORDS, says Van Loon, can carry false labels, and in studying the English Reformation, one cannot help noting that most of the men who appear on this stage of stirring history are ticketed either as Catholic or Protestant.

Yet to many these terms no longer have any great significance. In this ecumenical age the noblest strands of catholic and protestant thought are happily becoming blended, a process indeed that was already present in the minds of many of the churchmen who helped to shape the course of the English Reformation.

Bernard Gilpin is a case in point. This singular and fascinating cleric cannot be tabulated as belonging to any particular party in the Church.

He is simply an "Anglican" whose one aim in life was to proclaim the practical gospel of Christian truth, kindness and generosity and his unusual career repays careful study.

Bernard Gilpin was born at Kentmere, Westmorland, 1517, and educated at Queen's College, Oxford, where he early showed an aptitude for learning. Ordained in 1542, he was Vicar of Norton, Durham, before going to Louvain to further his studies.

Returning to England towards the end of Mary Tudor's reign he was appointed Archdeacon of Durham by Bishop Tunstall, his mother's uncle.

Already famous for his candour in dealing with ecclesiastical abuses, having preached a sermon before Edward VI in 1553 denouncing benefits grasped by patrons of livings, his fearless honesty of thought soon led him to be charged with heresy. Resigning his archdeaconry he was exonerated of the charge by the orthodox Tunstall, who also bestowed on him the rich living of Houghton-le-Spring.

## PARISH PRIEST

This preferment so incensed his enemies that they complained to Bonner, Bishop of London, who promptly apprehended Gilpin under royal warrant.

As brave as he was candid, Gilpin immediately set out for London, packing a long garment that he might "go the more comely to the stake." Fortunately he never reached the capital, breaking his leg on the way, and before further action could be taken against him Mary died, and under the Elizabethan Settlement he was allowed to return to Houghton, where he laboured as a most excellent and enlightened parish priest until his death in 1583, refusing the see of Carlisle and the provostship of Queen's because he said the needs of his parishioners came first.

Although not satisfied with every aspect of the Elizabethan compromise and having a deep respect for the early Fathers and tradition he remained a true Anglican in faith and practice.

He firmly disagreed with Sandys, the moderate-minded Archbishop of York, concerning the reformed doctrine of the Eucharist, but in his tolerance was prepared to make the best of the noblest thoughts of the reformers.

Yet he refused to embrace either of the conflicting parties, exemplifying the true catholicity of the Anglican Church more than any other ecclesiastic, according to Prime Minister Gladstone, himself a devout high churchman.

Gilpin's theological position was typically Anglican. Soaring above any party rank he earned the title of the Apostle of the North, having the unusual distinction of being licensed by Cecil to preach in all England and he made good use of this privilege, conducting missions against ignorance and superstition in the wildest areas and slums of Tyndale and Rededale.

His tall slender figure, his indifference to display, his temperance in diet and his rare spiritual elevation of character made this singular man's influence supreme over the hearts and minds of his people, says a biographer.

On one occasion Gilpin took down a glove that had been nailed to a church door in challenge to him, and holding it up preached a sermon on the evils of violence and the blessings of tolerance.

## HOSPITALITY

At Houghton his generosity and hospitality became a byword. "Even the animals go to Gilpin for food and shelter" records a chronicler of the times.

He built and endowed a Grammar School, educated and maintained many poor children, sending the more promising ones to the university at his own expense.

A man of prayer he was also wise in counsel and a family friend to all his people. In times of bad harvests his purse was always open to farmers and labourers in distress.

Ignorance grieved him most and he literally wore himself out in endeavouring to present the light of the gospel to haunts of vice and superstition, for theology he maintained should be expressed in practical righteousness.

For Gilpin, sound doctrine and deeds of kindness went hand in hand. His devoted life was a round of benevolent activity, as another biographer records.

We may say of Bernard Gilpin that he arose above all disharmony of party strife and set the high example of Anglican priesthood which in every age and every conflict has been the undimmed glory of the Church he served so faithfully and well.

# A STUDY IN RE-UNION

BY THE VENERABLE W. ASHLEY-BROWN

WITH regard to corporate Reunion I would deprecate undue haste. Time is a great healer. We have to build surely in a young country for a time-less future. If it is to endure we shall have to know what we want and love that we know.

No Anglican has a greater respect for the Presbyterian Church than I have, nor can pray more sincerely for an Australian union between the two great national churches of Britain.

In my lifetime I have seen many features develop in the worship of the Kirk which are closer to those of my own Church than would have been thought possible a century ago.

During my own ministry I was associated with the great Bishop Palmer for 12 years and have seen the development of much of his ideal, in the Church of South India, which I hope may set a pattern for an united Australian Church.

The problem of Australia's belated spiritual development needs this unity in the Australian Church. There is a kindly, prevalent humanism which tolerates but does not actually accept the Church's mission, and a growing spate of proselytising American sects of dubious orthodoxy. Developing relations with our great ally will feed this spate.

The actual pattern of public worship concerns me relatively little though personally I value the age-long character of the Anglican liturgy and daily offices which are largely Catholic in origin. What is more important is the identity of our joint acceptance of the Catholic Faith as expressed in the historic creeds, the canon of Holy Scripture and the two Gospel sacraments.

I think the First General Assembly of the Church of Scotland (20/12/1560) however committed the Kirk to a conception of the ministry which was generally unknown to the Church Catholic during its hard-won evangelisation of Europe through a thousand years.

## THE KIRK

"Holy Orders" were renounced as a sacrament, and in the sense that Orders are not "generally necessary to salvation," as are Baptism and the Holy Communion, this action is perhaps understandable.

But in the admission of ministers the Assembly approved of no ceremony beyond the approbation of the people, and the declaration of the chief or presiding minister that the person admitted was appointed to serve the Kirk, and explained that they did not think the imposition of hands was necessary, for although the Apostles used it, the miracle had ceased.

This policy illustrates the way the founding Fathers of the Kirk were thinking, though like John Knox some of them had been Catholic priests.

The apostolic succession was repudiated, as being no sign or note of a true Church. One should recognise that contemporary Scottish Catholicism did not give a true picture of the historic church in action.

Nor should it be forgotten that the set-up of Anglo-Scott relations predisposed patriots north of the Tweed to stress what was peculiarly their own.

Nationalism and Presbyterianism, in the Lowlands at least, tended to hang together. We might recognise that in Australia to-day no bishop can go along without the approval of the body of his priests and duly elected laity, by whom he is also chosen.

## HOLY ORDERS

Some lesser deviations from Catholic use were made and persisted for centuries such as the abolition of certain Holy Days: Christmas, Good Friday, Easter, Ascension Day and Pentecost, on the grounds, I think, that they were of uncertain date, caused a diminished respect for the Sabbath, and indeed by inference were condemned by the Scriptures. (There is now a growing tendency to recognise them in the Kirk.)

# A BOOKLET ON VOCATION

FROM OUR OWN CORRESPONDENT

Perth, December 7

"The establishment of a novitiate in Perth provides an opportunity for girls to test their vocation to the religious life," writes the Archbishop of Perth, the Most Reverend R. W. H. Moline.

His Grace is commending an illustrated booklet which the Community of the Sisters of the Church has issued from Perth College.

"I feel certain that from amongst the present generation God is calling some to this high service," he says.

"To those who may be considering such a call I would say no life is more useful or full of joy, no life is more strenuous and at the same time more satisfying, no life offers more in the way of adventure or promises more in the way of inner peace, than the life of a Sister of the Church."

The booklet states that there are two million children of school age in Australia, many of whom have never heard of God. The need could be met by a religious community in a continuous and organised way. One's talents were of real value but

Confirmation was abolished as having no foundation in Scripture, and implied that Baptism was not complete without the imposition of hands by a bishop.

In view of Acts VIII, and the scene at Samaria it would seem that there may be another view than that of the Kirk. Here Rome and Canterbury agree.

It is true that the Presbyterian Church, while formally repudiating the doctrine of Apostolic Succession, soon after 1560 restored the practice of the laying on of hands in ordination.

But the question of Orders still remains the great obstacle to a workable integration of the two great national ecclesiastical systems, and remembering what has been effected in South India, and how great is the problem of building up the Church in this young country removed from the heritage of mistrust our fathers knew in the old country, I pray that we, spiritual inheritors of our two great churches may re-find the unity of our Divine Lord's High Priestly Prayer.

My Church's ancient obligation of the daily offices has committed me to the systematic reading of the Bible through all but half a century in Holy Orders, and the impression is strong in my mind that S. Paul would have been both sorrowful and angry at the sight of several independent congregations in a small Australian country town.

## ADVICE FROM C.A. LEADER

ANGLICAN NEWS SERVICE Wellington, N.Z., Dec. 7

Missions conducted by Church Army officers in New Zealand over the past four years provide an opportunity to move forward to a new era of effective evangelism, the Reverend E. Wilson Carlile, World Chief Secretary, said before he left New Zealand last month after a five weeks' tour.

Mr Carlile said a number of Church leaders had been at great pains to emphasise the full part afforded the laity here in the administration of the Church's affairs.

"I have the impression, however, that the layman's responsibility for the spiritual ministry of the Church is not recognised as widely as in England, and it seems to me that much could be done to right the balance by the presence in your midst of a vigorous Church Army."

Prebendary Carlile used to tell his evangelists not to count their chickens until they had begun to lay eggs, and it has always been the task of the Church Army not merely to convert the outsider but to train the insider to go out.

There can surely be no widespread evangelism in any parish until the members of the congregation have ceased to live as if the Church were a yacht club and have come to recognise it as a fleet of fishing boats.

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"AND they lived happily ever after. . . ." (Mainly for young marrieds.)

Now my dears, you are married, so what! It was a magnificent wedding. The bride was radiant as her groom looked upon her with adoring eyes. The idyllic honeymoon had exceeded the expectations in the blueprint of "getting married."

As newlyweds you return to settle into your first home together. The future appears a vast radius of unexplored elation. How else could it be with two people so perfectly in love? It's always such fun doing the first things together. For her—signing her new name is such a strange incredible joy. Planning what to buy.

Choosing recipes to experiment with, and endeavouring to rescue the dinner before it gets too burnt. Showing off your lovely new possessions to admiring friends.

Learning a new daily routine which for the most part is YOU, perhaps for the first time in your life, alone, within four walls for the greater part of every day.

Looking beyond the safe harbour of your own little nest, you may view the pitiful wreckage of other marriages with a "can't happen to us" attitude. It's too appalling to even contemplate. Yet, it COULD happen to you. Unfortunately it happens every day to someone, somewhere.

Marriages don't explode suddenly. If they do at all, it is usually the result of two people persistently staying "out of tune." Take an orchestra, for example. Every instrument has a distinguishing tone of its own.

You cannot, try as you will, succeed in making a violin sound like an oboe. If you tampered with the instruments in an endeavour to make them so, the end result would be ruined instruments; but treat them as separate entities and you can tune them to play in harmony.

You are now, as a married couple, about to start the "tuning" period in your life together. Whether you tune your lives perfectly or not, depends entirely upon yourselves. Perfection in all things is what man instinctively seeks. Then, you might ask—What ARE the pitfalls that set one off on the downward path in marriage? I would say there are no obvious ones to start with, but everyone knows that one and one make two, and two and two make four, and so on.

THE foundation of marriage is an ever-present awareness of one another, and the realisation that, with marriage, has been built an invisible wall between the past and the future. You cannot now act like a single person, and your single friends have now, through your marriage, become temporarily alienated, until they also reach the state of matrimony.

Now don't misunderstand me. Your friendships will remain as ever—but you have graduated as a married woman, therefore your experiences are now different, and you view life from a slightly different angle.

When your friends likewise reach this state of blessedness, then you will stand on mutual

ground once more. Never the less, no matter how close your friends are to you, you must NEVER discuss your partner with them. They are not usually qualified to act as marriage guidance counsellors. If you do, you act as a traitor, and are only prompted by a desire for sympathy which you are so sure your friend will pour upon you.

Having done so, your problem is magnified just a little bit more each time. The right person to go to for sympathy is your partner, if you feel in need of it. This naturally applies to both sexes.

Frankness and sincerity in all things are other essential ingredients in the recipe for a successful partnership. Without them, little seeds of doubt or discontent can easily grow like a mould to mar your happiness.

Remember to be at all times as courteous to each other as when you first set out to make an impression. Many couples unintentionally fail in this most important matter.

Indulging in flights of fancy for "what might have been" has a decidedly ruinous effect upon any marriage. Being quite futile, and most disloyal to one's partner, it is bound to turn up sometime, maybe in the form of an old flame. The wise person, he or she, will not allow it room to anchor in the safe harbour of their marriage, which is of the present, and also of their own choosing.

He is a wise man who remains an observant lover. Ten, twenty, thirty years after the wedding day she is still the girl

he married. Her hair is just as pretty, her eyes still possess the sparkling blueness or the velvety depths of amber, as the case may be. Her figure is even lovelier than ever.

She will always enjoy hearing such things from her husband, and love him the more for it, even though she may be well aware herself, of the many changes the years have wrought. DON'T let her begin to feel she is getting old.

ALL successful marriages are built on mutual consideration, which is, of course, closely allied to courtesy. When you find the tuning is a trifle "out," don't become petulant and feel the other is a complete brute. Look at your own instrument, and endeavour to play a sweeter tune until complete harmony is restored.

Nothing worthwhile is ever achieved without perseverance, and every marriage has its own obstacles to overcome. The orchestra, no matter how excellent the individual players may be, can never hope to achieve a first-class performance unless the players work together in perseverance, using the best talent available, to achieve the desired standard of perfection. HAVING ACHIEVED IT, THEY MUST CONTINUE TO STRIVE TO MAINTAIN IT. Any laxity immediately lowers its prestige.

The principal characters in any marriage are the HUSBAND and WIFE, and upon them solely rests the responsibility of its success or otherwise. May YOU and YOUR marriage remain Happy Ever After.

## THREE MORE HOMES FOR THE AGED AT MANILLA

FROM A CORRESPONDENT

Manilla, N.S.W., December 7

Three new homes for the aged were officially opened here last Saturday by the Honourable D. H. Drummond, who acted for the Minister for Social Services.

The homes were blessed by the Bishop of Armidale, the Right Reverend J. S. Moyes.

Mr Drummond said: "I feel as I look at these very fine homes, capably built with pleasant outlooks, that much thought has been given to the comfort and convenience of those who will occupy them."

Mr Drummond then presented the honorary organiser, Canon V. C. Duncombe, with a cheque for £1,500, being the third instalment of the subsidy for the homes, and he congratulated

those responsible for such a wonderful effort.

Canon Duncombe thanked Mr Drummond and told him that the homes were sponsored by the Church of England, and assisted by an advisory committee, representing all Churches and most organisations in the town and district.

Land to build 20 homes had been purchased, and the first three were built at a cost of £5,500, of which the Government provided two-thirds of the cost.

Each cottage has one bedroom, a living room, a kitchen, a laundry, shower recess, electric stove, electric copper, electric hot-water service, built-in cupboards, sink, etc., and is painted throughout in modern pastel shades.

The bishop congratulated the vicar and people of Manilla on such an excellent achievement and blessed the homes.

## NO DIOCESAN MISSIONS

ANGLICAN NEWS SERVICE Wellington, N.Z., Dec. 7

Diocesan missions, which meant parishes had to hold missions whether they were ready for them or not, were not a good thing, the Reverend F. Day, Vicar of Otorohanga, said last week in a paper delivered to members of the clerical association in the Waikato archdeaconry.

The time when a mission was to be held was important, he said. It should not be held when a parish was in the doldrums nor when it was engaged in some other effort such as parish canvass for pledges.

The best time for a mission was probably when a parish was in good heart and fully organised.

# WARDENS STUDY SCOPE OF DUTIES

## CONFERENCE AT "GILBULLA"

FROM A CORRESPONDENT

Redrafting of Church ordinances, the need for greater spiritual leadership from laymen, geriatrics, child care, development in new housing areas and the extension of missionary effort were all discussed at the Sydney churchwardens' conference at "Gilbulla" from November 18 to 20.

A record number of more than 50 wardens and their wives spent two days and two nights at the conference centre at Menangle considering these and other problems.

This conference, the largest held yet, was successful in every way. Under the chairmanship of Mr Trevor Moon, of S. Anne's, Ryde, the tight schedule set was never more than 15 minutes away from suggested times on the printed agenda.

Highlights of the business side of the conference were the addresses by Mr Norman Jenkin, Q.C., Diocesan Advocate, and the Archbishop of Sydney.

Mr Jenkin on Saturday morning chaired a discussion on the rights, duties and powers of wardens in the Sydney diocese.

### ANOMALIES

From these sections of the ordinances, debate spread to sections dealing with the constitution of parish councils and committees, financial organisation and other matters.

Many anomalies and weaknesses were disclosed but no formal resolutions were proposed pending further deliberations later in the week-end.

The second formal session of an hour was occupied in welcoming the archbishop on Saturday afternoon.

In his address in reply, Archbishop Gough suggested consideration should be given to altering existing ordinances to better define and strengthen the rights, duties and powers of wardens.

He also stressed that the greatest need of our Church at the moment was a more intense spiritual leadership by the laymen.

"Our Church is not just a business involving only property and L.s.d.," His Grace said.

"What is needed is not so much a book-keeper, as a man, who, by his life and speech sets a positive and active Christian example before his fellow-men," he added.

"In a world desperately seeking leadership, wardens and councillors should have such personal qualifications that people can set them in their regard on a plane akin to that of their ordained ministers."

After dinner, the third session, an open forum, occupied more than two hours.

### ORDINANCES

This was one of the most lively periods of the conference and the principal speaker was Mr A. H. (Arthur) Hann, who is well known at synod and in Church affairs generally.

Many individual problems were raised by delegates and answered by others from personal experience. It was quite apparent from the trend of this part of the conference that a great many of our parishes are operating outside the provisions of the ordinances.

Much closer attention and better comprehension of the law is required if these irregularities are to be corrected but the present state of many ordinances, which are "wide open" in their scope and interpretation, makes this extraordinarily difficult.

Mr Dudley Marks, a warden of S. Andrew's, Cronulla, led evening devotions before supper at 9.30 p.m.

Many of the delegates, some no doubt who had had visions of a restful week-end, trailed happily but wearily off to bed after 17 straight hours of new impressions and new ideas.

The pattern of the conference was repeated with minor variations on Sunday, highlight of the day being the celebration of the Holy Communion in the chapel at 7.30 a.m.

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**DIOCESAN NEWS**

**BATHURST**

**COONAMBLE**

An open invitation to clergy and laity who are able to attend is issued for the institution and induction of the Reverend Alan Rich to the cure of souls in the parish of Coonamble at 7.30 p.m. on Sunday, December 20. Meanwhile a new look has crept over the parish property area, with rectory and church cottages all newly painted, and grounds of church and rectory cleared. Junior Anglicans worked hard with little jumble sales, and were able with a donation from Y.A.s to pay the whole cost for trade-in for a new modern motor-mower for the parish. The J.A.s also placed a new line-square in the vestry, and both youth groups paid for several other minor goods for parish use.

**ORDINATION AT PARKES**

The bishop will hold an ordination service in S. George's Church, Parkes, on December 20 when the Reverend Rev. Jones, Barrie Close, and Alex Ralston will be ordained to the priesthood; and Mr Russell Hull and Mr Peter Paine will be made deacons.

**MELBOURNE**

**C.E.B.S. ACTIVITIES**

The annual summer camps of the Church of England Boys' Society will commence on Boxing Day. There will be five camps—three junior camps at Frankston, each with 120 boys; a senior camp of 50 boys at Ocean Grove, and the Country and Inter-State camp at Frankston to which boys from Country centres in Victoria and Inter-State will come.

**GOVERNOR-GENERAL AT CATHEDRAL**

The Governor-General and Lady Slim paid their farewell visit to S. Paul's Cathedral last Sunday morning. They were accompanied by the Governor of Victoria and Lady Brooks. They signed a commemorative page in the Cathedral Book of Gold. The Venerable R. H. B. Williams preached.

Also on December 28 a party of 40 C.E.B.S. leaders and members will travel to Sydney on the "Stratheden," and after spending a few days in Sydney they will travel by bus back to Melbourne. They will stay in hostels and parish halls en route from Sydney to Melbourne, where they will arrive on January 7.

**SUNDAY SCHOOL TEACHERS**

On Saturday morning, December 12, at 7.30, the archbishop will celebrate the Holy Communion in S. Paul's Cathedral, when Sunday school teachers will attend. During the service, certificates will be presented to successful candidates in the Associate of Theology course.

**ARCHBISHOP AT ROSALIE**

FROM OUR OWN CORRESPONDENT

Perth, November 30  
The Archbishop of Perth, the Most Reverend R. W. H. Moline, celebrated the Holy Communion on November 22 at S. Matthew's, the parish church of Rosalie-Shenton Park, and went immediately afterwards to the Perth Chest Hospital to confirm a young woman patient there.

The congregation at the Confirmation service consisted of patients, visitors and hospital staff. The singing of the Confirmation hymns was led by S. Matthew's Church choir who had made a tape recording for the occasion.

At the 11 a.m. Matins which followed, the archbishop preached and then dedicated altar rails in the Lady Chapel, a memorial to the late George Piper, donated by members of his family.

Another gift dedicated was a bishop's chair and desk which were given to the church by Mr Wong Pe Poo of Penang.

Mr Poo, whose son and daughter are studying at Perth University, spent a long holiday in Rosalie some months ago, when he worshipped regularly at S. Matthew's.

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See rates: Page 12

of the A.C.T., and to others successful in the various courses conducted for teachers.

**MELBOURNE GRAMMAR SCHOOL**

On December 12, the archbishop will open the new Centenary Building at the Melbourne Grammar School and will present prizes to the students.

**NEWCASTLE**

**ORDINATION**

The bishop will ordain in Christ Church Cathedral on Saturday, December 19, at 9.30 a.m., five deacons and one priest. The Reverend Dallas Hinds will be ordained to the priesthood with a title to Waratah. The deacons will be: Mr Peter Ashley-Brown (Mayfield); Mr Milton Fowell (Gosford); Mr Robert Hughes (Merewether); Mr Barry Newell (New Lambton); and Mr Neville O'Brien (East Maitland).

**YOUTH LEADERS**

Four trained youth leaders are to come to the diocese this year from S. Christopher's College, Melbourne. They are Miss Pat Harris (Cessnock), Miss Beverley Hodge (Slington), Miss Suzanne Kirkup (S. Mary's) and Miss Dorothy Panton (Maitland).

**POSTULANTS' GUID**

The 45 postulants in the diocese will farewell their warden, the Reverend Eric Barker, on December 19, at the guild's final meeting of the year.

**NTH. QUEENSLAND**

**MALANDA**

The Malanda Ladies' Guild held their break-up party at the home of Mr and Mrs W. Drury. The occasion also served as a farewell for Miss Marion Meredith, who is leaving the High School staff to be married to the Reverend Lung Yep.

**PERTH**

**MISSIONARY EXHIBITION**

The Anglican Youth Fellowship of S. Columba's parish, Scarborough, led by Mr Ron Frowd organised a missionary exhibition which was open for two evenings and a day during S. Andrew's-tide. Exhibits, posters and display signs were on loan from the office of the Provincial Missionary Council. There was a missionary bookstall, and an interesting stall with samples of "Things to Make for Missions." Missionary films were shown at stated times. Proceeds of the exhibition were handed over to the Provincial Missionary Council.

**CHURCH OF ENGLAND GIRLS' SOCIETY RALLY**

A number of branches of the Church of England Girls' Society gathered at the Orchestral Shell in the Supreme Court Gardens last week for the annual rally which concludes the activities for the year.

Evensong was sung in the open air, with those of the parish clergy who took part, robed. The C.E.G.S. hymn was sung, the words of which were written by the Reverend E. A. C. Gundry, chairman of the C.E.G.S. Council. A variety entertainment followed, items being provided by various branches. Mrs. Moline presented awards to teams and to individuals, while she herself was presented with a bouquet of flowers. Archbishop Moline pronounced the Blessing at the conclusion of the function.

**SYDNEY**

**S. JOHN BAPTIST, ASHFIELD**

The interior of the Church of S. John Baptist, Ashfield, has been renovated, and it is expected the church will be available on Sunday next, December 13. The church will be re-hallowed at the services of the day. There will be celebrations of Holy Communion at 7 a.m. (the rector, the Reverend F. A. S. Shaw), and at 8 a.m. (the Right Reverend R. C. Kerle).

At 11 a.m. Confirmation will be administered by the Right Reverend W. G. Hilliard, rector of S. John's from 1916 to 1926. Festal evensong will be sung at 7.15, when the preacher will be the Reverend J. R. Le Huray, Rural Dean of Petersham and Rector of S. James', Croydon.

There will be a fellowship hour and supper commencing at 9 p.m., arranged by the Senior Fellowship. The guest speaker will be Mr W. Dunn, of Keeney Lucas and Associates Pty. Ltd., who will explain plans for the second every-member canvass.

**Y.A.F. ENTERTAINS CLERGY AND VESTRY**

FROM OUR OWN CORRESPONDENT

Hobart, December 7

The Young Anglican Fellowship at S. James', New Town, Hobart, arranged an unusual function last week when they entertained the rector, assistant priest and members of the vestry in the parish hall.

It was part of a "get-to-know-one-another" programme so that the leaders of the parish and the organisations will become better acquainted.

The leader of the fellowship, Mr A. S. Brigg, who welcomed the visitors, said it was the first such function held in the parish and it was proposed to hold them at regular intervals.

The rector of S. James, the Reverend O. L. Davis and Mrs

Davis; the assistant priest, the Reverend E. A. Wood; and two youth leaders from the mainland were present.

They were Mr and Mrs J. Fischer of Holy Trinity parish in the Sydney suburb of Kingsford. Mrs Fischer is on the executive of the Diocesan Council of the Young Anglican Fellowship and is editor of its magazine. Mr Fischer also assists with many phases of youth activity in Sydney.

Mr Brigg read the Y.A.F. opening form of service, and Mrs Brigg read the lesson. Mr Brigg then read the Bible Reading Fellowship notes of explanation.

**APPOINTMENTS IN THE R.S.C.M.**

ANGLICAN NEWS SERVICE

London, December 7

Mr K. G. Beard, organist of Southwell Minster; Dr L. D. Paul, organist of Bangor Cathedral; Mr Arthur W. Clarke, musical director of the Gregorian Association; and Mr A. T. Batts, organist of Banbury parish church and director of music at S. Stephen's House, Oxford, have been appointed Special Commissioners of the Royal School of Church Music.

Mr Clarke and Mr Batts will help especially the choirs of those churches where plain-song is used.

There are now forty-three special commissioners, including four in Canada and South Africa.

**COLOURED SLIDES**

He also showed about 50 coloured slides of the group's outdoor activities which included camps in many parts of the state.

The rector said that the function accentuated the true purpose of the fellowship in relation to the parish and said it illustrated the co-ordination that was possible in church affairs with all organisations working in with the controlling body—the vestry.

Members of the fellowships would provide the future vestries and parish leaders.

The rector's warden, Mr D. H.

Johnstone, complimented the fellowship on the splendid work that it is doing for S. James'.

The members recently renovated the hall, kindergarten and organised the annual parish ball.

**STAINLESS STEEL STAFF**

ANGLICAN NEWS SERVICE

London, December 7

At the Royal Victoria Hotel, Sheffield, on November 23, Canon E. R. Wickham, head of Sheffield Diocesan Industrial Mission throughout its fifteen years, now Suffragan Bishop-designate of Middleton, received from the Mission and its associates a Sheffield made pastoral staff of stainless steel and ebony.

Subscribers to the gift—and to that of a canteen of stainless steel cutlery presented to Mrs Wickham—included hundreds of steelworkers in the twenty big industrial firms covered by the Mission in Sheffield and Rotherham area, among them British Railways.

The major firms gave Canon Wickham his cope and mitre and a cheque—the cope and mitre could not be actually handed over as they were being made.

**ORTHODOX CHURCH IN UGANDA**

ECUMENICAL PRESS SERVICE Geneva, December 7

Reports on the growth of the Greek Orthodox Church in British East Africa have been delivered to officials of the Holy Synod of the Greek Church in Athens by Archimandrite Reuben Mukasa Sparta, the head of the Greek Orthodox Church in Uganda.

The archimandrite, who is under the jurisdiction of the Orthodox Patriarchate of Alexandria, is a former Anglican who is now furthering the Orthodox faith in Kenya and Tanganyika as well as his own country.

He revealed that there are now 10,000 Orthodox in Uganda and another 4,000 in Kenya. The Orthodox Church was established in Africa about ten years ago as an independent movement, and later received recognition from Alexandria.

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NOSIA

# THE GREAT ADVENT ANTIPHONS

By the Reverend C. L. OLIVER, WARDEN OF S. COLUMB'S HALL, WANGARATTA

**A**MALARIUS of Metz (850) tells us that Ignatius, second Bishop of Antioch, introduced antiphons to the services of the Church following a mystical experience in which he heard the angels praising the Blessed Trinity antiphonally. Based on the words of Holy Scripture, their use is to colour or give the note of a special day or season, and they have provided the inspiration for many Office hymns.

The Advent Antiphons derive from early attempts to glorify God in His Attributes, and by the sixth century, when the Advent season was established in the West they had become attached to Offices of the Blessed Virgin preparatory to Christmas.

Originally there were five, to which a sixth and seventh were soon added. Amalarius added a "lost" eighth and, later, Sarum added a ninth for S. Thomas. Unlike the ordinary antiphons they are all double; that is, they are sung in full before and after the Magnificat, the Song of the Virgin. They are sung at Evening Prayer, for the Saviour was born in the evening, and they are sung with the Magnificat, for God came down for us men and for our salvation through the Virgin.

We are familiar with the original five through John Mason Neale's translation of a twelfth century hymn "O come, O come Emmanuel" (A.M.49). The English Hymnal gives the full eight (734).

They begin on December 16 and continue until December 23, the eve of the ancient birthday of the sun. In the B.C.P. only "O Sapientia" is given. If the initial letters of the first words of the Antiphons in the English Hymnal order are reversed they give the ogham "Verocras" which provides a clue to the Ineffable Mystery which the Antiphons conceal.

## PROPHECY

"Tomorrow indeed" shall God be born among men. "O Virgo" poses the mystery of the Virgin Birth; "O Sapientia" prays for spiritual insight.

If the Antiphons are rearranged in what seems to be their true order they read i. O Virgo. ii. O Emmanuel. iii. O Radix. iv. O Oriens. v. O Clavis. vi. O Rex. vii. O Adonai (the Word substituted for the Unutterable Name of God). viii. O Sapientia. Their key words are: i. Jerusalem (I). ii. Salvation (Joshua) I. iii. Ensign (An-

cient) A. iv. Day-Star (O). v. Key (O). vi. One (U). vii. Adonai (A). viii. Prudence (A). Together they spell out in Latin *Iaououa*, and this embodies the Word presented officially as *Jehowth* or *Jehovah*, contracted to *JHVH* or *YHVH*. This was the Name read almost exactly by Clement of Alexandria (215).

This is the Name which Gwion or Taliesin, the Chief of the Celtic Bards, is said to have discovered accidentally, and to have concealed again by jumbling the letters in a mixed or pied order. This is the Name preserved in the primitive British Church by the influence of S. Columba, and which provided the background for our Anglican Great Advent Antiphons.

## LATIN LETTERS

The letters of the Antiphons are in Latin, but some of them are to be understood, also, as Hebrew and Greek, which links with the title that Pilate wrote for the Cross, and conveys the meaning of the true Birth and New Life which come only through the travail of the soul.

*IAO*, the transcendent god of the non-Jewish world, is himself transcended by *IAOOUA*, the glorious god of the Hebrews; and it is interesting to note that Macrobius, the Oracle of Colophon, gave the nature of *IAO* as fourfold to represent his powers over the seasons of the year.

Ezekiel, however, in "The Work of the Chariot" (Ez.I) changed this fourfold power into a Jewish Trinity, anticipating the Christian, and shows God's Likeness in spiritual man, a holy Being—half Judah, half Benjamin—seated on Levi's throne, and crowned with light.

In the centre of the Antiphons, the iota and alpha with the doubled omega—Light and Glory, Life and Peace—spell out the New Formula of Life, Light and Peace or Rest, and give the background of the Aaronic Blessing "The Lord bless you and keep you" etc. Thus the old is fulfilled in the new, and the Christ-Mystery is seen in heaven and communicated through the Church.

The doubled *I* and the doubled *A* are also the doubled *yod* and the doubled *aleph*, which affirm that man's true origin is in God, and that his end is in his Creator; and the Suffering Servant of God who travels to be born at Christmas, whose emblem is Aleph, conquers death, conveys immor-

ality, and makes man one with God.

Here are the practical instructions embodied in the Antiphons: i. Jerusalem (peace). Relax completely in God. ii. Salvation. God is within, and there shall you find Him. iii. Ensign. Do the Will of God. iv. Day-Spring. Live as the Child of Light. v. Key. Love God; love thy neighbour. vi. One. In Christ. vii. Lord. Give, even unto death. viii. Prudence. See now with the eyes of God.

The Ultimate Secret of the Great Advent Antiphons is lost in antiquity. We know, however, that the meaning of the Letters in The Ineffable Name is related to the six days of Creation in Genesis, and the six days of the New Creation in Holy Week. We know, too, that the key words of the Antiphons are Titles of the glorious God of Our Lord Jesus Christ; Titles, too, of Him who is the Second Person of the Blessed Trinity. They are spiritual Powers within the Being of God, and rungs of a mystical ladder leading to God within through the death of the Self, the Old Man, to the wondrous Birth of the New Man in Christ Jesus on Christmas Day.

The finest mystical exposition of the Antiphons is given by Hugh of S. Victor (1141). "Augustinus redivivus," in his "Speculum de Mysteriis Ecclesiae" (Migne's Patrologia Latina, vol. 177).

S. Augustine of Hippo suggests that the clue of the meaning of the Letters is given in the sixfold Gifts of the Spirit in Isa. xi. 2 ff., and again in the Eight Beatitudes of Matthew v. 3-10.

## GORE'S VIEW

Gore has written that the Eight Beatitudes are a definite statement of religious policy to the disciples at the beginning of the ministry.

Jesus outlines the Life of Sonship in the Kingdom of the Messiah. In the Beatitudes we find the manifold aspects of the one Redeemed Life, illustrating the Love of God, and of Man. Here are the aspects of Christ's own life—from the Incarnation to the Crucifixion. Here, indeed, are the very qualities of God which are to be seen in His Sons.

In the First and Eighth Beatitudes, which introduce and round off the other six, as "O Virgo" and "O Sapientia" do in the Antiphons, the Kingdom is possessed now by "the poor

in spirit," the holy, and those who bear in love for Christ's sake the Burden of Righteousness.

If we transpose the Second and Third Beatitudes, as Tertullian and Origen did, and transpose the Fourth and Fifth, with several ancient authorities, for better order, the Beatitudes correspond with the reconstructed order of the Antiphons.

The Blessing or Happiness is now to the Poor in Spirit, to the Meek, to those who Mourn, to the Merciful, to those Hungry for Righteousness, to the Pure in Heart, to the Peacemakers, and to the Persecuted for Righteousness' Sake.

These may be paraphrased as follows: i. Man's need and dependence resolved in the Almighty Power of God. ii. True contrition for sin in the light of the Holiness of God. iii. Trustful submission to the Wisdom of God. iv. Practical compassion which originates in the Divine Love. v. Spiritual longing for the Life of the Creator. vi. Inward sincerity and childlikeness in the wonder of Light. vii. A reconciling of differences, a harmony of the opposites, in Perfect Unity. viii. Patient endurance for love's sake, after the example of the Burden-Bearer, the Saviour.

The "holy" and the "burden-bearers" possess the Kingdom now. This agrees with the Antiphons. These already walk in the Light. They see God. The Kingdom in its fullness is yet to be accomplished. The Messiah possesses naturally all eight marks of God. When the Kingdom is established completely The Sons of the Kingdom will also possess these marks.

Here, at last, is the meaning of the Letters of the Great Advent Antiphons—*Iaououa*. God is Almightyness, Holiness, Wisdom, Love, Creator, Light, One, Saviour; and here, again, is The Blessed Trinity of the Antiphons, confirmed by S. Luke's omission of the four Beatitudes—2, 4, 6, 7—in his more secular version of The Sermon on the Mount.

Used in their ancient form, in full and double, at Evening Prayer before and after the Magnificat, the Great Advent Antiphons from December 16 to 23 present to the worshipper a vision of The All-Holy God of Jesus Christ, the First Person of The Blessed Trinity, the Creator and Sustainer of mankind, throned in Light and becoming Peace. They present the Mystery of Creation, and the travail of God to bring His Son to birth in man. They present the Power of His Spirit in action.

Even as God showed Himself to Moses, to Isaiah, to Ezekiel, and to S. John, so, through the Advent Antiphons, does He show Himself to us.

Step by step He draws us through His Spirit in the travail of our souls to the utter death of Self, and the Birth of the Christ-Self in us at Christmas. "until we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."

In the Great Advent Antiphons, with Ignatius of old, we see the heavens opened, and the angels worshipping the Blessed Trinity in rapturous song.

## BETHLEHEM MARBLE

ANGELIC NEWS SERVICE

London, November 30. A slab of pink marble quarried in Bethlehem is to be built into the pink sandstone link wall connecting the new Coventry Cathedral and its inter-denominational Chapel of Unity.

It has been sent at the instigation of the Governor of Jerusalem, Mr Hassam El Kateb, who visited Coventry recently.

## GOVERNOR-GENERAL AT CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, December 7. On Sunday morning, November 29, the Governor-General and Lady Slim attended Matins in S. John's Cathedral, Brisbane, immediately before boarding their plane to return to Canberra. Their Excellencies came to Brisbane on Thursday to pay a short farewell visit to Brisbane before their return to England early next year.

At his own request the service in the cathedral was included in the itinerary for His Excellency, and many people took advantage of this last opportunity of seeing a beloved Governor-General as his extended term of office draws to a close.

The Governor-General read the second lesson; the Archbishop of Brisbane, the Most Reverend R. C. Hale, presided; and the Dean of Brisbane, the Very Reverend W. P. Baddeley, preached.

At the conclusion of the service the archdeacons and canons who were present, together with their wives, were presented to the Governor-General and Lady Slim, while the choir, members of the G.F.S. and the C.E.B.S. (the two latter in their uniforms) formed a colourful "wall" on two sides of the courtyard, and members of the congregation gathered on the third side to wave good-bye as the vice-regal car drove off.

Government representatives, representatives of the Forces, returned servicemen's organisations, Red Cross, the judiciary, the medical profession and many others joined in the service.

## IMMIGRATION OFFICER

The Archbishop of Sydney has appointed the Reverend R. W. J. Fraser as full-time immigration officer for the diocese.

The appointment follows the voting of £3,000 for the position at the last Session of Synod held in September.

Mr Fraser trained at Moore Theological College, Sydney, and was ordained deacon and priest in 1951. He served his title at S. Philip's, Eastwood, Diocese of Sydney, from 1951 to 1953.

From 1953 to 1955 he was a missionary with the Church Missionary Society at Morogoro, Tanganyika, and in 1955 he was general secretary of the State branch of the Church Missionary Society in Brisbane.

From 1956-1957 Mr Fraser was with the Church Missionary Society in Sydney, and became Rector of S. Giles', Greenwich, in 1957.

He was given leave of absence in 1958 and in recent months he has been locum-tenens in the Provisional Parish of Abbotsford and Russel Lea.

Mr Fraser will leave this month on the "Orion" for England where he will contact immigration and church authorities and return on the "Fairsea" in February as a migrant chaplain.

## CLASSIFIED ADVERTISEMENTS

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## POSITIONS VACANT

**CATHEDRAL, HOBART.** Priest wanted early 1960, young, unmarried, visitor, musical, preacher. State present stipend. Apply Dean, P.O. Box 250 C, Hobart.

**PRIEST REQUIRED** for position of Rector in the parish of Millicent, Diocese of Adelaide. Stipend £1,000, travelling £400. Applications and enquiries to J. Morris, Priest's Warden, Millicent, South Australia.

**TEACHER WANTED** to teach English at Matriculation level at 'Thomas' School for Boys, Kuching, Sarawak (Borneo). Honours graduate and bachelor preferred. Salary on scale rising from approximately £800 Australian to £1,350. Accommodation provided at low rent. Fare paid both ways for three-year term. Apply, before December 31, to The Principal, C/o P.O. Box 32, Millicent, South Australia.

**DIOCESE OF ROCKHAMPTON.** S. Faith's Church of England Boarding School for Girls, Yeppoon, invites applications from qualified teachers in Primary and Secondary Departments. Required first term 1960, Awards can be offered. Applications to Diocesan Secretary, William Street, Rockhampton.

**CHURCHMAN REQUIRED** for Anglican Children's Hostel, begin January 22, 1960. Salary £200 per annum plus keep. Opportunity for Christian service. Apply with references stating age to the Reverend N. D. Bevan, P.O. Box 130, St. George, S.W. Queensland.

**ALL SAINTS' College, Bathurst, New South Wales.** Established 1874. A Headmaster's' Conference is held for boarders and day boys conducted by the Church of England. Requires MASTERS for 1960 to teach the following: 1. English and Economics to Leaving Honours. 2. Woodwork and Technical Drawing and/or Metalwork or another Craft or Art subject. 3. Physical Education. 4. Mathematics to Leaving Honours. Liberal salary scale and superannuation scheme. Resident posts for single men. Apply immediately to the Headmaster giving details of qualifications and experience.

**RUSH CHURCH Aid Society** requires Sisters for Church of England Flying Medical Services. Vacancies also for Children's Hostel workers. Apply—Organising Missioner, B.C.A. House, 135 Bathurst Street, Sydney, Telephone BM 3164 (Sydney Exchange).

**DORMITORY MATRON** (some nursing experience desirable) for All Saints' Girls' Hostel, Charleville, Queensland. Under the management of the Sisters of the Sacred Advent. To start with school year, 1960. Apply The Sister-in-Charge, Community House, Albion, N.2, Queensland.

## ACCOMMODATION VACANT

**VISITORS TO Sydney** will find comfortable accommodation, bed and breakfast, in private home near city transport. 25/- per night. Car available at reasonable rates. Mrs. Sands, 38 Shirley Road, Roseville. Telephone JM 1541 (Sydney Exchange).

**S. HILDA'S Church of England Girls' Hostel, 250 Darby Street, Newcastle, New South Wales.** Accommodation available. Apply to the Matron.

**BEAUTIFUL GERROA**, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Conventions especially catered for. Tennis courts, bathroom, table tennis, etc. Three minutes beach. Good table. Brochure sent. F. Burt, telephone Gerringong 182.

**COTTAGE AVAILABLE** for clergyman, retired or about to retire. The cottage adjoining the Church of England at Wiseman's Ferry will shortly be available together with a small allowance to a clergyman in retirement or about to retire, in return for very limited duties in connection with the Church which adjoins the cottage. The cottage is delightfully situated, with extensive views of the Hawkesbury and Macdonald Rivers. Further enquiries should be made to: General Secretary, Home Mission Society, S. Andrew's Cathedral, George Street, Sydney.

**LADY COASTAL** home Tasmania, share same, Church worker, warm country holiday. Box No. 210, THE ANGLICAN.

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